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THE ARYA SAMAJ
ITS CULT AND CREED

Acharya
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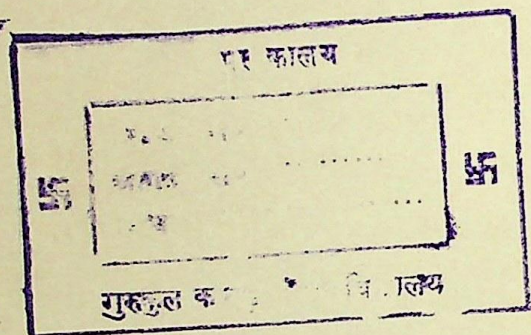
NEW DELHI

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AUTHOR'S PREFATORIAL NOTE

The present book is a premeditated and laborious effort in the direction of introducing the English knowing readers of the country and abroad with the fundamentals of Aryasamajist cult and creed on which the necessity of a treatise had been felt for long. Arya Samaj, as it has been generally understood, is not merely a society which from the time of its inception, initiated some drastic reforms in time-torn Hindu society, Hindu customs and practices, but it has with it a cosmopolitan religion and a precise and profound philosophy which it owed from the Vedas and its founder. Its religion and philosophy are, in true sense, the religion and philosophy of the Vedas.

It does not only aim at the reorientation of the modern society but it, in its own original way, looks into the forces working out their play in the labyrinth of the universe and the great laboratory of nature. God, Soul and Matter are the dominant factors of the metaphysics of the Arya Samaj while its theory of knowledge is based on the knowledge of the two—the knower and the knowable.

In this book every possible attempt has been made to elucidate what the Arya Samaj entirely and basically accepts, propagates and what it totally rejects. This may be seen by readers in the different chapters of the book.

It will be tantamount to an unpardonable impertinence on my part if I do not tender here my grateful acknowledgement to those learned writers who have written something previously on the subject of Arya Samaj and its founder, the great Swami Dayananda Sarasvati. I highly appreciate their works.

I am indebted to late Shri Swami Dhruvananda Sarasvati who till the last moment of his life was the centre of the multifarious activities of Arya Samaj and Sarvadeshik Sabha and was the source of inspiration and encouragement in this noble work. Unfortunately he is not in our midst to see this work. His memory will be everlasting.

My thanks are equally due to Shri Partap Sinh Shoorji Vallabhadas, a staunch follower of Maharshi Dayananda Sarasvati and the Vedas and Shri Lala Ramgopal Shalwale, respec-

tively the president and secretary of the Sabha, who extend all possible cooperation and take care of my comfort and convenience here.

M/S New India Press, New Delhi, are worthy of my thanks for the punctual, prompt and good services in printing this book.

I, at last, express my heartiest appreciation to Shri R.P. Pathak who undertook the tedious task of reading proofs of this book and Shri Premchand Sharma who along with the former took great interest in seeing the work of publication and get-up etc. done nicely and promptly.

The book is ready to go into the hands, of the public. I have every hope and confidence that this will find a wide circulation and optimum appreciation.

Maharshi Dayananda Bhawan, *Vaidyanath Shastri*
Ramlila Ground, New Delhi-1.
D/1st December 1965

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FOREWORD

I take pleasure in presenting the book entitled 'The Arya Samaj-Its Cult and Creed' to the English knowing public. The learned author, Shri Acharya Vaidya Nath Shsatri, enjoys the credit of having enriched the Vedic literature with a number of books of outstanding merit on Religion, Philosophy and Education which are read by classes and masses with great interest and profit. The present book is his first one in English. The book will, no doubt, serve well the purpose of deep and high study as well as of presentation by those who are interested to know the first hand comprehensive knowledge of the cult and creed of the Arya Samaj and those who are eager to make them known far and wide. There are, of course, books already written on the subject of the Arya Samaj in English, but the need of a book devoted exclusively to the subject and marked with high erudition was greatly felt. This is an attempt to meet this need, which is sure to be abundantly and widely appreciated.

I hope and trust that the book will find wide circulation and the publishers grea encouragement to put it in print in quick successions.

Ramgopal Shalwale,
Secretary,

Maharshi Dayanand Bhawan,
Ram Lila Ground,
New Delhi-1.

CHAPTER I

THE FOUNDER OF THE ARYASAMAJ

The holy *Aryavarta* should have all privilege of being proud of its glorious past. It has been the land of holy *Vedas* and *Rishis* from time immemorial. Says Manu, the father of law "People from all parts of the globe came here to learn the subjects of their interest and utility from the learned Brahmanas of this land." Sages from *Brahma*, the initiator of all learnings, to *Jaimini*, the last, gratified this by their incarnations. Great Swami Dayananda was a link of that chain. He was unalienably gifted with an exceptional power of knowledge, eloquence, argumentation, scriptural versatility, staunch faith, lucid commentation and unfathomable knowledge of the Vedas. In him the qualities of a religious preceptor, a great vedic commentator, a great thinker, a master mind, a grand influential personality, a great reformer, an impressive orator, an erudite writer, a great preacher, a great *brahmachari*, a great *sanyasi*, an ancient austere and *yogi* and a world-teacher were harmoniously blended. An embodiment of such extraordinary characteristics, Swami Dayananda Saraswati was the founder of the Aryasamaj. He founded the first Aryasamaj in Bombay in 1875 A.D.

Birth Place

Swami Dayananda was a *Sanyasi*. So *Swami* and *Saraswati* were used with his name as the traditional designations accepted by Hindu anchorites. These and similar other designations are assumed by a person, when he becomes

Sanyasi by renouncing the worldly attachments. A *Sanyasi* according to vedic religion ascends all pretty relations and becomes a cosmopolitan. Mulshankar was his name of childhood. He was born in 1824. A.D. (1881, Vikram Samvat) at Tankara, a town of then Morvi State and now in Gujarat province, in a respectable orthodox Brahman family. His father known as Karshanji held the position of an official in the Morvi State and was a well-to-do man. Being an orthodox Brahman, he was bound with the traditions and practices of Brahmanic family. He was a *Shaivite* and thus a staunch devotee of *Shiva* according to his belief. He expected from his son, Mulshankar, to keep with these traditions in due course.

In his five, Mulshankar started receiving instruction in *Sanskrit*. He committed to his memory a large number of sacred texts. When he was 14 years old, he learnt by heart the whole *Yajurveda Samhita*. This fact he himself has exposed in his small autobiography. Besides this, he mastered some parts of the other three Vedas also. He began to learn *Sanskrit* grammar, logic and other Sanskrit books dealing with rituals. Boy Mulshankar was not satisfied with these scattered studies. He wanted to prosecute his study in a systematic manner and to dive deep into the ocean of knowledge which was preserved from the immemorial ancient time in Indian scriptures.

Shivaratri Incident

Sometimes a minor cause leads to a big effect. An incident is after all incident. In it are not preconceived or premeditated the magnitude of its effect and consequences. If these are premeditated in any event it ceases to be called an incident. The falling down of an apple from its tree on the ground is a very trivial thing, but this led Newton to arrive

at the conclusions of great importance. Everybody sees daily the deaths and sorrows in this world, but he is not going to be *Siddhartha*. Similar was the case with boy Mulshankar. Very trifle were the incidents in their nature and occurrence with Mulshankar, but they were turning points in his life. They transformed Mulshankar to Swami Dayananda Sarasvati. Any incident or cause is not counted on its triviality, it is counted by its consequences and the susceptibility and intuition of the person whom it directly affected. Mulshankar, was a promising lad and in him were the germs of a great man. He took these incidents in his own way. A mouse, creeping out of its hole and spoiling the sanctity of the image of *Shiva* made Mulji to determine the reality of *Shiva*. Another incident of the deaths of two of his kith and kin invited him to think of the problems of life and death.

Shivaratri, the night of *Shiva*, came on the day fixed for its arrival. *Shaivites* make great pomp and show to celebrate this festival. Karsanji was a great *Shaivite*. So it was natural for him to celebrate the festival suitable to the occasion and suitable to his own dignity. The temple of *Shiva* was decorated and the image ornamented. Being a staunch *Shaivite*, Karsanji wanted that Mulshankar should grow up a good *Shaivite*. It was his inner desire that Mulshankar should accompany him to the temple and observe a night-long vigil. Mulshankar's mother did not share in the opinion of her husband. The reason was that she thought that Mulshankar was too tender for such a hardship and if he was compelled for it, it would be a coercion on him. Karsanji did not yield to this reason and his will, at last, prevailed. Boy Mulshankar accompanied his father to the temple to keep the night-long vigil. He was full of high hope and considerable excitement.

As the hours of night passed the need of rest was felt

by the devotees. Karshanlal and his other companions one by one lay down and fell asleep. It was only Mulshankar who kept awake. His awakening was not merely the awakening of his own spirit but it was through him the awakening of *Aryavarta* and the whole mankind. This awakening was an awakening which defeated all the physical claims made against an awakened soul. All the devotees recognized this physical claim but Mulshankar was not at all affected by this. Any physical force may assert its claim against the physical organisation, but this claim can not anyhow empower by its assertion the enlightened and pure human spirit which is supreme to all physical forces. Mulji was that awakened entity, though it was in a form of a boy of thirteen.

When all the worshippers but Mulji were wrapt in sleep it was all quiet and calm. In this silence of the night, a mouse crept out of its hole. It began to take liberties with the image and to eat the offerings which the worshippers had placed before the image. It spoiled all sanctity of the image. This was an apparent assertion which this little mouse made by its act, but the interior assertion was revealing a great truth—"Life is superior to dead matter". Mulshankar was watching all this very carefully. He understood at once this interior real assertion. This was a great shock to him. He at once thought. Could this image that was unable to protect itself against the sacrilegious act of a tiny creature, be the real *Mahadeva* that he had come to worship ? How could it be the real *Shiva* ? The spirit of man was not to bend before a mere material object, it could only bend before a spirit— a spirit superior to itself.

On all this happening Mulshankar was highly perturbed. A train of ideas and concomitant questions began to intrude and revolve in his mind. He could not conceal his perturbability and awakened his father to speak to him about his

difficulties. Karsanji rebuked him to close this chapter here. But this was not the proper method to convince Mulshankar. He asked his father's permission to go home. The leave was granted with the advice that he should not take any thing to eat. Mulshankar went home and asked his mother for some eatable. She gave him some food which he took with great relish. This act of Mulshankar came to the knowledge of his father who naturally became annoyed. We almost see many such things happening daily, but we see only the surface. The man of penetrating genius has a unique insight and thereby he becomes competent to see the bottom.

Good-bye Home in Quest of Knowledge

The festival of Shivaratri was past and every one of the devotees of *Shiva* including Karsanji resumed their normal work. But the case was quite different with boy Mulshankar. He was particularly a receptive and sensitive soul and was a would-be personality to occupy the important position in the galaxy of world teachers. The sight seen in the temple seated itself deeply in his soul. "What is real *Shiva* whom I should worship? How was it possible to realise him ? These were the questions puzzling him frequently since that night. The answer to these questions was not so simple that any one could satisfy Mulshankar. These questions created a great pressure of urgency in his mind.

After five years occurred another two incidents that again violently shook him. These were the deaths of a sister and his dear uncle. At the time of these calamities when the bewailing of the whole family and relations was tearing the sky asunder, Mulshankar stood thunderstruck in some serious thinking. What is life ? What is death ? What is the worth of life ? How can the death be avoided ? These

questions were revolving in his mind. He wanted a convincing answer to them. But who could do this? He thought of the affection he had for his departing kith and kin and pondered over the questions again and again. Had he to ask his father and mother where his dear sister and uncle were gone? Perhaps, it is a question which could never be answered by his father and mother both, and what to speak of them, this could even never be answered by his father's father's fathers and his mother's mother's mothers. These questions augmented the pressure and urgency caused previously by the *Shivaratri* incident. Mulshankar decided to answer these questions by himself. He, at last, left the home of his parents to solve these knotty conundrums for ever. An analysis of the problems before Mulshankar makes one arrive at the conclusion that a human being by nature is desirous of searching for truth. He, somehow always poses 'whys' and 'hows' in the matter of consideration. By these he wants the solution of problems. It is nothing but an ardent desire of knowing the truth. Some persons like Mulshankar, have philosophical tendencies by birth. Some are so absorbed in the world that they do not develop these tendencies throughout their lives. Mulshankar was an extraordinary boy. His spirit was pure and clear. What is this spirit? It is the seat of knowledge. Its consciousness has an innate knowledge. This is the spirit which knows, wills and feels. Desires of knowing are expressed in questions. Questions always seek convincing solutions. Nothing except a thorough knowledge can give such solutions. So it is clear that it is only knowledge which can give answer to such questions. Ignorance subdues the spirit and knowledge awakens and enlightens it. Thus true knowledge being only the means by which such questions could be solved, Mulshankar decided to attain it. He wandered in the valleys of rivers and moun-

tains, jungles and plains of *Aryavàrta* in quest of this knowledge. Any quarter from which he was able to gain some grains of knowledge, he tried to contact. He covered the weary paths, faced overwhelming difficulties, did not care for food and water, and continued to pursue the end.

He came in contact of some *Sanyasis* of *Sayle* and received some little instruction. He was initiated here formally into the order of *Brahmacharies*. He was given the name of Shuddha Chaitanya. Now Mulshankar had broken all ties of family and had crossed all the homely environments, so the name Shuddha Chaitanya was very appropriate to mean all this distinctly.

In the course of his wanderings Shuddha Chaitanya visited many places. He approached Swami Purnananda who initiated him into an order of *Sanyasis*. He gave him the name of Dayanand Sarasvati. One can not grasp what the events are going to mould. But in the case of Swami Dayananda we find the full trace of this. The name given to him again was very appropriate. Dayananda Sarasvati was the embodiment of compassion, peace and wisdom. This was meaningfully combined in the words of Dayananda Sarasvati. Before this Shuddha Chaitnya had got the instruction of the doctrine of Vedanta.

Wandering in the Himalayas gave him the opportunity of meeting some *yogis* and *sanyasis*. He learnt and practised the *yoga*. After becoming a *Sanyasi* Swami Dayananda's interest seemed to have undergone a change. He became practical rather than metaphysical and scholastic. Master passion of his life was now *yoga*. He learnt a good deal from *yogis*. But the wanderings of hills and meeting with many *yogis* could not ful-fil his cherished goal. He was still in search of a competent *Guru*. The change in his interest was still marked. After his becoming a *Sanyasi* *yoga* replaced *Vedanta* and now from *yoga* he swung back to

studies. It was theology which this time claimed his attention. He had heard somewhere, the reputation of Swami Virjananda of Mathura and therefore resolved to go to him for instruction.

At the Feet of the Preceptor

Swami Dayananda Sarasvati had left his father's home in 1846, and in quest of knowledge had now wandered for about 14 years. He reached Mathura and became the pupil of Swami Virjananda Dandi. He made the arrangements of his maintenance from his benefactors and began his study.

Swami Virjananda originally belonged to Kartarpur, a town in the Punjab. He lost his eyesight in his five or six due to a virulent attack of small pox. But it has been seen that in cases where the physical powers are lost the inner and spiritual powers overgrow to fill up the gap. Swami Virjananda was a man of insight. He went to Hardwar, Rishikesa and Banaras and got excellent training in Sanskrit grammar and classical literature. He was a profound and unparalleled scholar of *Arsha* grammar and religious scriptures. On his death Swami Dayananda himself remarked, "The Sun of grammar has set". Swami Virjananda was against the books of new *pandits*. He was a propagator of the books of ancient *Rishis*. He never attached any importance to man-made books except *Arsha* books. He was a man of very hard metal. He never compromised the two points of his strong belief : firstly the Vedic monotheism and secondly the love for ancient literature. These virtues of *Dandiji* attracted Swami Dayananda who found in him (Dandiji) a preceptor of his choice, selection and long-long cherished hopes.

Dayananda Sarasvati began to study *Astadhyayee* and

Mahabhashya. He proved himself a very brilliant and well-disciplined pupil. He never gave any chance for his preceptor's displeasure. Though Swami Virjananda was a man of very hot temperament, yet Dayananda faced all this very calmly and reverentially. He had great respect for his *Guru*. Dayananda found and felt himself very fortunate in receiving his Guru's beatings several times. Once, on some fault, Swami Virjananda became uncontrollable. He beat him with a stick, but it caused pain in his own hands. Dayananda was sorry for this and with folded hands he requested Dandiji not to beat him in future, not for his sake, as his body was just like a stone, but for his own sake. As a good pupil of a good teacher, Dayananda remained grateful for this beating also. It left a scar on his body but he used to thank this scar to which he owed his learning. Dandiji was hard enough but still he had a very soft and tender heart. He loved Dayananda dearly. In Dayananda he found his teaching fructiferous. Internally, he had very high hopes with his faithful pupil. He was pleased at heart with the manners and behaviour of Dayananda. He also found a great solace in having such a pupil who in future, would fulfil all his hopes.

This was really a wonderful meeting of two great souls—One as an able teacher and the other as an able disciple. Swami Virjananda belonged to the Punjab and Dayananda belonged to Gujarat. But this was a remarkable coincidence that both met in Mathura. What a wonderful event? We are conscious of this scientific fact that one orb is attracted towards another by the force of gravitation. This phenomenon excites wonder. But more astonishing is the gravitation of souls. Dandiji was in search of a disciple who should bear the torch of truth after his death. Dayananda was a seeker after truth and he was touring all over India in

search of a religious preceptor. By providential design both attracted towards each other met in Mathura.

Swami Dayananda spent about three years with Swami Virjananda. He dived deep into the ocean of Dandiji's learning. The teacher saw, in Dayananda, those rare qualities which were not to be found in ordinary people. He took a keen interest in the education of the youth. In fact, he opened his heart before him, and introduced him to the treasures that were stored safely within. Thus Swami Dayananda completed his training and the time of taking leave from his *Guru* came.

Time of Separation

The time of separation came. Dayananda was thinking of *Gurudakshina*. But he was too poor to make any present. Some-how he managed to arrange a seer of cloves for this purpose. The moment of separation arrived. He presented himself before the teacher and offered him these cloves. It was the time of a thrilling sensation. The teacher and the taught were to suffer the pangs of separation. Dayananda in a pensive mood, bowed down to his preceptor with high feelings of gratitude. Swami Virjananda felt moved and tears rolled down from his eyes to shower his heartiest blessings. He spoke, "Dayananda, your education is complete. Now it is for me to demand a *Gurudaksina* from you. But do you expect, I shall demand money from you ? No, certainly not. I shall demand from you something more precious and of your possession. I want your life. Just in my presence, take a vow, my dear pupil, that so long as live, you will never flinch a little, even at the cost of your life, in dispelling darkness from the world and will establish the supremacy of the Vedas."

This was a very costly demand. But Dayananda had

no hesitation in saying "yes". He took a vow before his teacher and put his head at the feet of his master. Virjananda took Dayananda in his arms, patted him and blessed him. Dayananda took his leave and left Mathura.

Active Work

Leaving Mathura Swami Dayananda spent some years in preparation. Armed with a celebrated scholarship and other necessary qualities Swami Dayananda started his work with an unprecedented enthusiasm. He fixed his flag bearing on it the emblem of *Pakhand-Khandini* in *Hardwar Kumbha*. He spoke on the subjects as follows :—

(*i*) Vedas are our scriptures, not the 18 Puranas.
(*ii*) Idolatry is anti-Vedic.
(*iii*) A bath in the Ganges bears no spiritual or purificatory value.

These subjects were in quite consonance of the emblem of the flag. *Pakhand-khandini* means the flag that demolishes fraud, falsehood, and superstitions. Accordingly he planted his heavy blows on *Puranas* and idol-worship. It was the starting point in Swami Dayananda's iconoclastic career. The *Kumbh* fair was over but his fame spread in all parts of the country. Really this was a good opportunity of which he availed himself for beginning his work. For the fulfilment of his mission Swami Ji toured the United Provinces, Rajasthan, Punjab, Bombay, Gujrat, Calcutta etc. He spent his life in the work of spreading the Vedic religion and philosophy and the wisdom of ancient Rishies. He was a movement. His campaign did spread like a wild fire all over the country. He utilised the method of *Shastrarth* in spreading his teachings and ideals. This proved very useful. In Rajasthan Swamiji worked for organizing and awakening the princes. He infused patriotism in them. His interior motive in this

was to rally princes to his side to facilitate the propaganda of his mission and to raise a movement against foreign subjugation.

His activities were multifarious. There was no field of reform and awakening,to which he could not make his contribution. He was taking all these pains to mould the destiny of dear *Aryavarta* and through it of the whole mankind. He raised his voice against all the social evils. His slogan was "Back to the Vedas". All kinds of superstitions, he wanted to eradicate. What he did, can not be estimated in a tiny note. This will form the subject of voluminous works.

He declared caste-system depending on birth as degenerate and anti-Vedic. Child-marriages and untimely marriages were refuted by him. Maintaining the supremacy of the Vedas he refuted all the 18 Puranas and other man-made non-Vedic and anti-Vedic literature. He pleaded for the *Gurukul* system of education and the study of ancient *Shastras*. In his life he came victorious from a large number of *Shastrarthas*. The then *Kashi*, which was the seat of learning and the learned and was deemed by the *Pauranics* to be situated on the '*trisul* of Shankar', was also rocked by Swami Dayananda by his *Shastrartha*. This debate was a debate of unprecedented type. Swamiji came victorious and all the *Pandits* were silenced by his arguments. None dared answer Swamiji's questions. Pandits of the calibre of Visuddhananda Sarasvati, Bal Sastri; and others could not even answer if there was any '*Kalma-Sanjna*' in ancient grammar. They employed and tried all the undesirable means to get Dayananda defeated but all this failed and Dayananda came victorious. The news of this *Shastrartha* reached spontaneously in all corners of the country. This defeat inflicted on the stronghold of the Pandits made Swamiji's way clearer.

Swami Dayananda toured all the parts of India for the cause of his mission except Southern side. He established

Aryasamajes to carry on his work after him. In a very short span of life he did the work which any other individual or Society could do in many generations. Besides being a scholar of highest rank and a great argumentator, he was endowed with a unique quality of an impressive orator. Audience in his lectures always remained spell-bound.

During his tour Swamiji happened to be at *Chandapur*. Religious discussions on several subjects were organized there and Muslims, Christians and followers of the Vedic Dharma were invited to participate in the discussions. There was a good response to the invitations. Swami Dayananda participated in the discussions as the exponent of Vedic religion. The following questions were to be discussed :—

1. When was the world created and with what object ? What is the stuff out of which it was created ?
2. Is God all-pervading ?
3. How can God be both just and merciful ?
4. How can the different scriptures substantiate their claim to be regarded as the word of God ?
5. What is the nature of '*Mukti*' (Redemption)? How can it be attained ?

The discussions lasted for several days. Only two questions, Nos. 1 and 5, could be satisfactorily discussed. The discussions produced a great effect in favour of the views advocated by Swami Dayananda.

Swamiji brought into existence the *Paropkarini Sabha* and made it the executor of his Will. In his life time Swamiji faced overwhelming difficulties but never felt frustrated or pessimistic. He was the great man. He believed in the idea, "The history of difficulties and sufferings endsin the best of admiration". He was given poison by his opponents for a dozen of times but always turned it out of his body by the practice of *yaugic* actions. The last one proved fatal and

took his life. Dayananda was really the symbol of compassion and peace. He always forgave persons who committed wrong against him. There are instances that he ordered to free the offender by telling "Dayananda has not come to send the people to jail. He has come to set them free".

Besides his propaganda work, Swamiji wrote many marvellous books. *Satyarthaprakasha* is a master-piece of his works. He did the commentary on Rgveda upto the 61st hymn of the 7th Mandala, and on complete Yajurveda. For giving a lucid idea of his method to do the right interpretation of the Vedic verses and to introduce the intelligentsia to the scientific treasure stored in the Vedas, he wrote "*Rgvedadibhasyabhumika*", the introduction to the commentary on the Vedas. He wrote *Sanskar Vidhi* for teaching people about the ceremonials and rituals of the Vedas. There were many other important books written by him. The list of his works will follow in the end of this chapter.

Unto the Last

Man can only propose, disposal rests with God. One cannot predict what is going to happen in the next moment. Besides, greatness seems to have some friendship with accidents and catastrophes. Lives of great men all over the world provide proofs for this fact. No great man died in bed like an ordinary person. Every one embraced some sort of martyrdom. How could a great man of Swami Dayananda's stature be an exception to this ?

Swamiji left Shahpura for Jodhpur on May, 26, 1883 in response to an invitation extended by Maharaja Pratap Singh, on behalf of Maharaja Jaswant Singh, his elder brother and ruler of the state. He reached Jodhpur on the 29th. Swamiji spoke to the Maharaja for about three hours on *Rajdharma* when the latter went tohim. The Maharaja was

very gratified to hear the discourse and requested Swamiji to start his lectures. The lectures commenced daily at 4 P.M. and continued upto 6 P.M. Then an opportunity was given to the audience to ask questions.

During his stay at Jodhpur a new incident occurred. Swamiji was a fearless *Sanyasi.* He never spared anybody to tell his wrong if he found him committing anything undesirable and unjust. He always tried to correct and reform them who were found doing some bad thing. One day he went to the palace and found that a woman, Nanhi jan, who received an excessive amount of attention from the Maharaja was being hurried out of the palace. Sewami Dayananda could not restrain himself, and administered a sharp rebuke to His Highness. "If lions mix with bitches", said he, "the offspring can be only dogs". Maharaja kept quiet, but others, including Nanhi, writhed with rage.

Swamiji intended to leave Jodhpur about the end of September, but the interior forces of forthcoming events had been working in their own way. He stayed there for about a fortnight more. Oh ! what a fateful fortnight the time proved to be !!

On September, 22nd, Swami Dayananda Sarasvati wrote a letter to Maharaja Pratap Singh. This letter came from an agonized heart. Swamiji referred to the deplorable conditions in Marwar, to the way in which the ruler was spending his time, and the effect this had on lowering the tone of administration in all spheres. On the night of the 29th, he retired to rest as usual. Soon after his sleep was distrubed. He felt an acute pain in the region of the stomach and a very choking sensation. He spent the major part of the night in a great uneasiness and pain. He vomitted three times. In the morning he vomited again. He suspected some foul play and tried to cast out the contents of the stomach by *Yaugic* exercise. Dr. Surajmal was summoned to see

Swamiji. He did his best to treat the patient but there was no relief at all. Coming to know the trouble of Swamiji Maharaja Pratap Singh sent Dr. Ali Mardan Khan to attend him and to do what was needed. Dr. Mardan Khan administered some pills on October, 2nd, and on the 3rd, gave a powerful purgative. Purgative was slow in taking its course, but when it was effective to start actions it became uncontrollable. In a single night, Swamiji passed about thirty motions. These continued; the pain became unbearable; and the face, tongue, throat, palate, and forehead got covered with blisters. On October 15, Dr. Newton was directed by His Highness to see Swamiji. He examined and found that case had become hopeless. He advised Swamiji to shift to Abu for a change. Swamiji conveyed to His Highness, his desire to leave Jodhpur for Abu. At first His Highness was very reluctant, but at last he had to agree. On the 16th October, accompanied by a strong entourage including Dr. Surajmal, Swamiji left for Abu.

Maharaja Jaswant Singh, Maharaja Pratap Singh and the officials of the State accompanied the palanquin carrying Swamiji on foot for about 200 yards, and then took their sorrowful leave from him. His Highness and Maharaja Pratap Singh both were visibly distressed. Both of them were not hopeful about the further turn the disease might take. Dr. Lachhmandas who was going to Ajmer on his duty, met Swamiji on his way to Abu and seeing his condition felt exceedingly distressed. He accompanied Swamiji back to Abu. Dr. Lachhmandas could stay at Abu only for two days. Dr. Newton saw Swamiji several times. Maharaja Pratap Singh went there on the 26th. The condition of Swamiji grew adverse and worse. He agreed to be taken to Ajmer. He arrived there on the morning of the 27th. Life was ebbing out of him. Pir Imam Ali was of the opinion that the poisoning in the blood had now advanced so

far that the effort to give any help to the patient would be only to fight a losing battle. Dr Newton declared that he had seldom come across a man, who in such a physical condition could remain so calm and unruffled.

At 11 A.M. on the 30th October, 1883, Swami Dayananda took his bath. This was really his final bath. At 4 P.M. he called all those who had gathered there and cast longing glances on them. A little later, he wanted to know the '*Paksa*', *tithi* and day. He was furnished with the information required. "Where are you Swamiji" ? his attendant asked him just to know whether he had full consciousness. 'In God and his will' sharp came the reply. Swamiji repeated *Gayatri Mantra* and then said; "What a fine turn, my lord, Lord ! Thy will be done', uttering these words he surrendered his soul to God. 'Thy will be done' this was Swami Dayananda's prayer throughout his life, and this was his final prayer in the august presence of death.

It was the evening of *Deepawali*. Numberless tiny lamps were about to illumine all streets and homes of the Hindus in India, but the most brilliant light of the land was extinguished. At the time of his death Swamiji's age was 59 years.

History will find here all the conundrums of boy Mulshankar solved. The search for real *Shiva* started from Tankara and ended at Ajmer. Here it was verified that real *Shiva* had been known and realised. 'Thy Will be done, my Lord' was an expression of that fact.

Utility of life and nature of death were other problems of Mulshankar. They are solved here totally. The life of Swami Dayananda Sarasvati was itself the real answer to these questions. His life tells us that he knew how to live and also how to die. The news of Swamiji's death, throughout the world was heard with great grief and shock. Persons in all walks of life paid their homage to this

great soul. Swamiji's last remains were consigned to flames with vedic rites according to his Will and the ashes were scattered in the fields. The mortal remains are now no more but Swamiji and his teachings remain immortal for ever.

Works of Swami Dayananda

1. *Satyartha Prakasa.*
2. *Panchamaha-yajna vidhi.*
3. *Vedantadhvanti Nivarana.*
4. *Veda-Viruddha matakhandan.*
5. *Siksapatridhvantanivarana.*
6. *Aryabhivinaya.*
7. *Sanskar vidhi.*
8. *Rgvedadibhasya bhumika.*
9. *Rgveda bhasya* (upto 62nd Sukta of 7th Mandala).
10. *Yajurveda bhasya.* complete.
11. *Aryoddesyaratnamala.*
12. *Bhrantinivarana.*
13. *Astadhyayi bhasya.*
14. *Sanskrita vakya prabodha.*
15. *Vyavahara bhanu.*
16. *Bhramochchhedana.*
17. *Gokarunaidhi.*
18. *Vedanga-prakasa.*
19. *Kasi Sastrartha.*

Besides, there are many other *pada-suchis* and *Kosas* etc. which are not published.

CHAPTER II

TEN PRINCIPLES OF ARYA SAMAJ

The city of Bombay was fortunate enough to have the privilege of the presence of great Swami Dayananda in October 1874. Swamiji arrived there with his great mission of Vedic propaganda. He was faced with many obstacles put up in his way by the Vallabhacharis who had a predominant position there in their following. Swamiji was a man of very strong metal and penetrative wisdom. He very soon succeeded in tiding over all the difficulties put by his opponents and winning the hearts and the sympathies of the people. An important turn took place in his favour when he replied an anonymous questionnaire in a very categorical and appropriate manner. What were the real questions are not known, but the following answers of Swamiji throw a lot of light upon their nature :—

(*i*) The Vedas (the four Mantra Samhitas) possess the position of absolute authority.

(*ii*) The Brahmanas, Upanishads and Darshanas have only a derived and secondary authority. They are treated to be valid to the extent as their teachings remain in consonance and accordance with the teachings of the Vedas.

(*iii*) The Mahabharata and the Ramayana are not scriptures. They are to be regarded as the historical works.

(*iv*) The Smritis are principally legal codes.

(*v*) The Puranas and Tantras have no authority at all. They are not fit for being regarded as religious books.

Really, these answers are very important and no doubt form the back-ground of the Aryasamajic belief in regard to religious literature. By these answers Swamiji defined his position regarding the authority of scriptures but they are thence treated to be an article of belief.

During the period of Swamiji's stay at Bombay it was suggested to him that the work which he was doing should be placed on an organized basis. This idea appealed to him and he felt the urgency thereof. Several meetings were held by his admirers and consequently, the time of momentous event which Bombay was waiting for, arrived and Aryasamaj was established there on the 10th April 1875. With the establishment of Aryasamaj Swamiji formulated 10 principles which are known thence-forward the ten principles of Arya Samaj. They are well-versed, well-pondered, comprehensive, broad-based and all-inclusive and are free from unintelligibility, ambiguity, and contradiction and hallucination which a human mind some times seizes of and conceives of. Here they are put in their order.

(*i*) God is the primary source of all true knowledge and of all that is known by its means.

(*ii*) God is existent, conscious, all-beatitude, formless, almighty, just, merciful, un-begotten, infinite, unchangeable, beginningless, in-comparable, the support of all, the lord of all, All-pervading, omniscient and controller of all from within, ever mature, imperishable, fearless, eternal and creator of the universe. To him alone is worship due.

(*iii*) The Vedas are the scriptures of all true knowledge. It is the paramount duty of all Aryas to read them to teach them (to others) and to hear them read, to recite them (to others).

(*iv*) All persons should be ever ready to accept truth and to renounce untruth.

(*v*) All acts ought to be performed in conformity to Dharma *i.e.*, after due consideration of right and wrong.

(*vi*) The prime object of Arya Samaj is to do good to the world *i.e.*, to ameliorate physical, spiritual and social condition of all men.

(*vii*) All ought to be treated with love, justice, righteousness and due regard to their merits.

(*viii*) Ignorance ought to be dispelled and knowledge disseminated.

(*ix*) No one should remain contented with his own well-being but on the contrary, he should regard his well-being lying in the well-being of others.

(*x*) In matters affecting well-being of the society (all others) the individual should subordinate his personal likings, in matters affecting him alone, he is to enjoy the freedom of action.

Before making an attempt to interpret these principles some important contents of them are given here :—

(*a*) (*i*) God is not merely an object of knowledge but is the ultimate primal ground of all true knowledge.

(*ii*) He is efficient cause of the created world and He occupies the same position among the three causes or the three eternal substances : God, Soul and Matter which are not created by anyone.

(*iii*) Conception of God and his characteristics, nature and function through the medium of his attributes which may be classified as metaphysical attributes, cosmic attributes and ethical attributes.

(*vi*) The Vedas are the repository of all true knowlege. They are taken as absolute authority in religion and their study is a compulsory duty of all the Aryas.

These above-mentioned items are referred to in the principles first, second and third and are to be taken as the fundamental articles of Aryasamajic faith.

(*b*) (*i*) What is the ideal of character ?

(*ii*) What are the basic principles of good conduct?

These are answered and mentioned in the fourth, fifth and seventh principles of Arya Samaj.

(*c*) What are those objectives which Arya Samaj as a corporate body ascribes to or attributes to it, are described in the 6th and 8th principles.

(*d*) The relation between the individual and society is dealt with in the last two principles.

How is Knowledge Acquired?

Here we need not enter into the details and scholastic definition of knowledge. Knowledge is an act of knowing something, is its simplest meaning and the start is made here with this point. The knowing of something has in its fold the notion that knowledge may always be of something and if there is nothing there can be no knowledge at all. This something may either be a subject or an object. What is this knowing—is also a matter of consideration. An act of knowing may be performed in different ways. When something is known, it may be said it is known deductively or inductively or intuitively. Thus this knowing implies three methods: deduction, induction and intuition.

Induction implies our every day experience, it takes us from the scattered individualities to generalities. Deduction means the application of some convictions which might

have originally depended on either convictions or inductions. Intuition has a very unique nature and its process is a very mysterious one. It does not deny or contradict deduction and induction but it possesses an extraordinary value in leading towards decision when these two do not do.

As has been mentioned above, knowledge must be of something and that something may be subject or the object. On this basis the knowledge is divided between the subjective and the objective. This, in fact, is the most exhaustive division of human knowledge. Subjective knowledge is the knowledge of human spirit and the internal phenomenon of which human spirit is conscious. Objective knowledge is knowledge of all that passes without the human body. It is the knowledge of phenomenon of the external universe. When a person feels any discomfiture or pain or pleasure, he knows his condition directly and immediately. In case of lifting a weighty mass the strain felt by someone is known by him through his muscular sensation. A writer making some scrawls on the paper knows this act of writing by his visual perception. When some-thing of subjective nature is known it is known directly and immediately. But when some thing is perceived it is perceived subjectively as well as objectively. Perception has essentially an objective reference and here one finds a relation between the self and the not-self. Besides, perception has many other auxiliaries and accompaniments of its own. The laws of such relations are not regulated or ordained by any person, akin to the mundane mankind. The objects which are perceived by organs in the perception and the laws which govern and regulate the perceiving powers of the organs, are not determined by the perceivers themselves. The fact that limbs in their normal condition have the power of perceiving their respective objects, is irrefutable and irrevocable. In the same manner, the objects perceived, in fulfilment of the perceptual

conditions are the objects thereof beyond any doubt. These are determined for the perceivers but not by them. Thus, this is the nature of knowledge which is gained by the medium of perceptual cognitions.

Knowledge acquired through inference is another matter to be considered here. Inferential knowledge plays a great role in the field of epistemological considerations. The inference is based on the laws of unity and uniformity of nature. These laws are verified by experience but are not discovered thereby. In the sphere of all experience of individual connections these are presupposed. Here in this context, another vital point which deserves an attentive and careful consideration, is the intuition. It plays a mysterious part in the arena of knowledge. What is this intuition really ? Every one has some sort of apprehension in his common day-to-day experience. Still the question is posed what this apprehension is ? What does one mean by this ? When a certain thing is pressed upon a man either by direct perception or by argumentation, he ultimately feels that he has apprehended it. He begins to feel that he already knew it but it was under the veil of something, and now through the process of perception or inference the veil has been removed. Even a child has this apprehension. How could one make it know that two plus two is four ? How could one realise or apprehend it? Does not apprehension always stand in a correlaton with intuition? Intuition is at the very root of apprehension. Besides the intuition for ordinary apprehension, man has the faculty of divine insight or mystic Intuition by which he transcends the distinction of intellect and solves the riddles of reason. By this intuition one scales the highest peak of thought and intuits the reality. To one gifted with intuitive realisation, "the unheard becomes heard, the unperceived becomes perceived and the unknown becomes known."

Thus far the methods and some ingredients of our knowledge. Now to return to the main theme and the conclusion. In perception, it has been already told, the laws of the relationship are not ordained by any person. That inference is based on the existence of the laws of the unity and uniformity of nature, has been also cleared out. Similarly, it has been also clearly pointed out that these laws are presupposed by all individual experience, but are not discovered by it. Then, how are these perceived ? This is a very vexed question. The answer may here follow— these are perceived intuitively. It is intuition that can prevail in their perception. The ultimate principles of morality and religion also are intuitions. According to the first principle of Arya Samaj, God is the ultimate primal ground of all true knowledge. He is our first teacher who inspires the knowledge inthe beginning of all creations.

God as efficient cause

The second part of the first-principle of Arya Samaj lays an equal emphasis on the other point concerned with God. It emphasises that God is not only the primal source of all true knowledge but He, at the same time, is also the efficient (first) cause of and amongst the universe and the substances which are at the root of the universe and are known through the means of true knowledge.

To come to a decisive conclusion in matters like God, Soul and Matter etc., the world around us is a very good means. An intelligent investigation into it can make one arrive at a salutary and conclusive result. Mr. Herbert Spencer mentions of three possible theories regarding the nature of this world. According to the first theory this world is self-existent. The second leads to the idea that this

world is self-created. Finally, the third maintains that this world is created by some external agency. So far as first and second theories are concerned they are not only unthinkable, but, if any how accepted, quite impossible and absurd. Every part and parcel of the world is subjected to composition and decomposition. To say the whole thereof as self-existent is ludicrous and absurd. Matter — the materia radica of the world, in its homogeneity remains in an equilibrated and totally inert state. Therefore, without any creator the creation of this world from this inert matter can never be conceived of. If by some-one, through his contumacy, it is conceived of, it will annihilate the distinction between the inert and the non-inert, between conscious and unconscious, between the motion and inertia and no doubt, go quite against the experiences of the world. Nothing in the world, if created, can be self-created. Now, there remains the third theory and this may be acceptable to thinkers of deep and sound understanding. It is equally true that this theory can only stand if the idea of the total destruction of the world is accepted. The dissolution is automatically presupposed and postulated. If world comes into existence by the process of creation, dissolution there-before and thereafter is indispensable. Before creation, the state of dissolution prevails and it will prevail after the creation being dissolved. Therefore, it is beyond all doubts and refutation that this world is created and is purposefully created by an external agency—the creator. Extravagant controversies have been raised by the theologians and the philosophers about the existence of a creator of the universe. The other side, equally, has forwarded the exuberant arguments to silence down the controversies. In the subsequent history of the theistic argument in the western world, three periods may be distinguished. The first extended to 1200 A.D., the Second from 1200 to 1800, and the third from 1800 to

the present. During the first period the "ontological" argument was dominant, during the second the "Cosmological" and "teleogical" arguments and since 1800, the moral argument. This is quite different in the case of India. In India, these arguments were not new at any time. They were applied in proving the existence of God from time immemorial. The germs of these arguments are first found in the Vedas. Upnishads and Darshanas used these arguments for establishing the existence of Supreme Divine Creator of the universe in some different way from what is called a western way. So far as the ontological and cosmological arguments are concerned, they are used wrongly by western philosophers. It is why they have been refuted by 'Kant' and others.

In western world, the ontological argument received its classical formulation from Anselm (1109) but its underlying principle or principles go back to Plato. According to Platonic or Neoplatonic realism the more universal an idea is, the greater is its reality, the greater its casual efficiency and the greater its worth. The supreme universal is, therefore, the supreme cause, the supreme good, the supreme truth, the supreme reality. The very idea of a supreme or perfect Being thus implies His existence. For if He did not exist, He would not be supreme or perfect. Existence is implicit in the idea of perfection, this argument was ridiculed by others as the argument had no cogency and was quite conceptual. Between idea and reality there is a gulf which no logic can bridge.

But, this little defect which is seen here in application of the argument can be removed by applying it in vedic or oriental way. The defect is of application not of the argument itself. The idea of God or a supreme being is universal, and probably, it is prompted by instinct also. Man feels himself to be infinitesimal in the vast infinity around him.

He also feels that he has not put himself into the physical bondage voluntarily, nor from it can he be free of his own accord. He feels himself devoid of ultramundane blessedness for which a fervent desire is rooted in him. He wonders at the universe surrounding him on all sides. Herein, instead of finding a chaos or disorder, he finds an orderliness. By exercising his mental faculties more and more in the investigation of the mystery of this world, he becomes informed of a unity in diversity. He further finds that this diversity is not accidental, it is determined, it is not purposeless and such a vast and enormous system is not a mere waste. He discovers as if every thing is meant for him. Then, he leaves the external world and engages himself in finding out his own deficiencies. He very soon realises his own helplessness, his own limitations, and finds that he cannot be the lord of all that he surveys. He ponders over his past and he thinks about his future, he is not ready to believe that his present is all and all. He argues and arrives at the conclusion that as he is, he must have been in the past also and for the same reason, he will be in the future too. He sees the persons dying in the world every day and becomes confident that he would also die. But in his idea of death he does not feel his own total annihilation. He aspires for a happy and better new life. He also has an expectation of eternal peace and blessedness. Thus, originates in him the idea of a supreme, the all-knowing, the all-powerful and the all-blissful being. This is the conclusion to which the ontological argument can lead one.

The cosmological and teleological arguments came into the ascendency with the revival of Aristotelianism in the thirteenth century. These arguments reason from the existence of the world to the existence of God as its cause and hence may together be called the 'Causal' arguments. According to Kant the cosmological argument rests on

"indefinite experience only", and according to Thomas Aquinas, it consists in reasoning from motion to a Prime Mover, from secondary causes to a first cause, and from contingent existence to a necessary being. The teleological or "physio-theological" argument, on the other hand, takes its start, according to Kant, "from definite experience, and the special constitution of the sense world thus revealed to us." By Acquinas it is called the "argument from the governance of the world". More commonly it is known as the "argument from design." These two arguments find their validity in the law of causation. Kant and others find some deficiency in these arguments, but that is not acceptable. They reason these arguments having their ideas being confined to the nature of God described in the Christianity.

The moral or "valuational" argument was Kant's substitute for the preceding theoretical arguments. It is based on the demands of the moral nature. Conscience assumes that the moral ideals are realisable. But they can be realised only if there is a supreme moral will. Morality thus leads inevitably to religion. God is a postulate of moral law. Through these arguments western philosophers made many jumps to reach the valid existence of supreme being, but their turmoil could not make them satisfied to the extent they had already cherished.

The real aspect of these arguments is not defective. They lead to a satisfactory conclusion if they are reasoned properly. If the existence of a supreme creator can be proved by these arguments, the other things like His wisdom, supremacy, and morality can also be proved. If on the strength of these (Cosmological and teleological) arguments the supreme being is proved to be an existent entity and a good designer, He, not contrary to this, can also be proved to be a merciful and blissful lord.

That there is, as previously has been mentioned, an order or system of nature and that we, live in a universe and not a multi-verse, is a well-nigh universal assumption. The present day science would have lost its ground if there had not been such a conviction of an order and uniformity in the world. Science verifies the universal principles, it neither creates nor formulates them. None is impertinent enough to declare that this world is a chaos. Science reinforces this belief of orderliness. It finds everywhere a systematic character of nature. When someone passes through the gateways of knowledge, he finds the same 'sentinels of order' keeping vigilance. Chaos is unthinkable. To postulate chaos as the source and origin of the order that exists, is to use a language which is meaningless. Order certainly appears to be nature's first law. Design is another name of this order.

This order or uniformity of nature gives rise to another belief and confirms it beyond ambiguity and that is the law of causation. Had there been no uniformity of nature, the fundamental law of causation would not have been believed. Were every thing in nature loose and unconnected, it would be impossible to say that an event occurred because of any one thing rather than another. All these phrases therefore imply causation and imply uniformity. The law of causation does not deal with a particular law related to specific phenomenon. When used absolutely and in singular sense, it means the principle that there are such particular principles of connection exemplified in the course of nature, and hence by the law of universal causation, one can assert that every event has a cause and no change occurs except under a cause and no change occurs except under conditions with which its occurrence is connected universally. Nature is uniform in the sense that under like conditions like events occur. But in accepting this too, one presumes that like

conditions do get repeated and therefore, like events also occur. By establishment of this law of universal causation the notion of cause and effect automatically and totally gets confirmed.

There are three causes—the efficient cause, the material cause and the ordinary cause. God is neither material cause of this world nor He is an ordinary cause. He is efficient cause of this world. This has been referred to in the last portion of the first principle of Arya Samaj. Some persons of the scientific approach express their views contrary to the idea of God being the primal source of knowledge. They say that sciences are the human inventions and knowledge itself embraces the sciences in it. Sometimes, knowledge and science are taken as equivalent. terms. But it is not true. To call sciences human invention is to devaluate them. Many other scientists who are accustomed to take the things in their true perspective also decry this idea. They say that sciences are not the human invention, but it is only the application of them that is human. Every true science, in reality, has for its basis a system of principles as fixed and unalterable as those by which the universe is regulated and governed. Man cannot make principles—he can only discover them.

For example, every person who looks at an almanac sees an account when an eclipse will take place; and he sees also that it never fails to take place according to the account there given. This shows that man is acquainted with the laws by which the heavenly bodies move. But it would be something worse than ignorance were any one on the earth to say that those laws are a human invention. It would also be ignorance or something worse to say that the scientific principles by the aid of which man is enabled to calculate and foresee when an eclipse will take place, are a human invention. Man can not make anything that is

eternal and immutable, and the scientific principles he employs for this purpose are working as the laws of the universe and are eternal and immutable.

A man draws a triangle, but this triangle has also its properties in the heavenly bodies which are moving. Really, it is the structure of the universe that gives this knowledge to man. That structure is a permanent exhibition of every principle upon which every part of mathematical science is founded. Similar is the case of other sciences. The principles of sciences are dependent on the laws of the universe and these are taught by true theology. It is true theology from which our knowledge of science is derived and it is from that knowledge that all arts have originated.

The Almighty lecturer by displaying the principles of science in the structure of the universe has invited man to study them. It is as if he is telling the mankind that he has made the earth for them to dwell upon and has rendered the world around to teach them science and arts. The principles which we discover are, therefore, eternal and of divine origin; they are the foundation of all the science that is true and exists in the world. Any true theology must not differ from this foundation. These principles do not only form the foundation of all true science but also lead to this knowledge, for the creator of man is the creator of true science and it is through that medium that man can see God, the Almighty. Thus all knowledge man has of science and means by the aid of which his life is rendered comfortable in this world and without which he would be scarcely distinguishable in appearance and condition from a common animal, comes from the great machine and structure of the universe. The Almighty is the great mechanic of the creation, the first philosopher and original teacher of all science. This very genuine idea strikes upon the mind when the first principle of Arya Samaj is put to a careful examination.

God's Attributes

In the second principle of Arya Samaj God's attributes have been described. The first three adjectives qualify God as being existent, conscious and *all-beatitude*. Many philosophers deny the existence of God *vehemently*. They say that God is not an existent being. He is only created by man and is quite fictitious and fancied. But, this is not a fact at all. God is existent. Every atom of His creation is giving the clue of His existence. To say He is not, is as absurd as any thing may be. By the exercise of reason, man can discover God. In the exercise of reason the very first idea which a man can affix to the name of God is that of first cause. Incomprehensible and difficult as it is for a man to conceive what a first cause is, he arrives at the belief of it from the tenfold greater difficulty of disbelieving it. It is difficult beyond description to conceive that space can have no end; but it is more difficult to conceive an end. It is beyond the power of man to conceive an eternal duration of what we call time; but it is more difficult and impossible to conceive a time when there shall be no time. In like manner of reasoning, everything we behold carries in itself the internal evidence that it did not make itself. Every man in his body, is an evidence to himself that he did not make himself, neither could his father make himself, nor his grand-father, nor any of his race; neither could any tree, plant or animal, make itself, and it is the conviction arising from this evidence that carries us on, as it were by necessity, to the belief of a first cause eternally existing, of a nature totally different to any material existence, we know of, and by the power of which all things are made and this first cause man calls God. As nothing of non-existence can ever be the cause of any thing which is existent, God being the first cause of this universe can not be non-existent entity.

He is existent, this has been very clearly said in the second principle of Arya Samaj.

God is not only existent, but he is also conscious. As a conscious being He is distinguished from the matter—the material cause of the universe. Matter is existent but not conscious. It is inert and devoid of intelligence. The other eternal entity is soul. Souls are many. They are also conscious. But, they being conscious, are not blissful. God is blissful or all-beatitude. By describing God All-beatitude the formulator of the principles of Arya Samaj desired to distinguish God from the souls. God has all-blessedness by his nature but souls have not. God, because of his being existent, conscious and blissful, is called *Satchidanand.* Other qualities of God are denoted by his adjectives formless, unbegotten, unchangeable, beginningless, ever-mature, imperishable, fearless and eternal. The thing which is eternal cannot ever have any beginning and end. If there is no beginning, there can not also be a birth, a change and immaturity etc. For taking birth, there should be some other conditions. These conditions are not applicable to Him. So He does not take birth. By describing God as unbegotten, unchangeable, imperishable, formless, and fearless etc., the second principle of Arya Samaj totally refutes the theory of incarnation and of the personal God. God is eternal and in context thereof all other above-mentioned adjectives are automatically and completely meaningful and purposeful in themselves.

God is infinite

When we say that God is infinite, it absolutely means that he is not limited within the temporal and spatial conditions. His infinitude means that there is no distinction of time for Him. He is an eternal entity existing in an everlasting present. There can not be any imagination of such a time when

He was not, He is not and He shall not be. He is always. He was always and shall be always. Past, present and future are the temporal limitations and conditions of which only the finite and non-eternal things are the subject. God is eternal and infinite, therefore He does not come within these limitations and conditions.

Secondly the infinitude of God signifies His not being limited by the conditions of the space. There is no here and there for God. If we want to use spatial terms about Him, He is everywhere. For Him there is no distinction of space also. No finitude can be thought of without its reference to time and space. Similarly, the infinity can not also be considered without any reference to time and space. To say God infinite is absolutely meant to describe Him infinite temporally and spatially *i.e.*, He is infinite because He is out of the effect and the compass of time and space.

Somtimes question is raised, 'Is God infinite in his own knowledge? The answer comes into affirmative. He is not infinite only for others but He is infinite for Himself also. The curiosity further rises. Does He know how far He is pervading? If He knows the boundry of His pervasiveness, He cannot be infinite and if does not know it at all He cannot be omniscient. This knotty question is replied by saying—He does not know the end of His pervasiveness, because He is infinite and thus has no end in time and space. He is omniscient, because He knows Himself as infinite, unbounded and endless. To know the things in their true perspective is knowledge and contrary to this is ignorance. God is all-pervading or omnipresent and infinite, so He knows Himself alike and the same. If any infinite being knows Him bound, ended and finite it may be called his ignorance. God is all-knowledge, therefore He knows Himself as what really He is by His nature. The second principle of Arya Samaj speaks of Him as infinite in this vast sense.

God is Almighty

The question rises whether God is Almighty or not. If He is Almighty, can He not come into incarnation? If not, how is He Almighty? The plain answer comes forth that God is Almighty and He cannot come into incarnation. An Almighty being cannot change his nature and reality. Can, thus, an Almighty annihilate Himself? If not, and still He is Almighty—similar may be the argument in the case of his not coming into incarnation. God is formless, unchangeable, beginningless, ever-mature and endless, therefore He does not assume any *corporeal form*. He is free from birth, growth and death. Being an Almighty being neither He can make another God nor He can end Himself; therefore it is bsurd to use the argument of His omnipotence for His incarnation.

God is omnipresent and omniscient

God is omnipresent. He pervades all that exists in the universe and beyond. He is also pervading matter and souls. Nothing mundane and ultramundane remains without His presence therein. Every atom has His presence in it. This presence or pervasiveness of God does not come in the way of the pervaded things. His pervasiveness does not change the existence, attributes and nature of the pervaded things. By His pervasiveness neither a non-living thing can ever be conscious nor conscious substance can ever be omniscient like him. Pervader does not pervade the pervaded by removing its nature and qualities etc. God's pervasiveness neither affects or changes the real nature of the pervaded, nor it becomes affected by the nature and qualities of the pervaded. He is *Nirlepa* (Unaffected) and this *Nirlepata* (non-affection) saves Him from being affected by the pervaded and saves the pervaded from being changed or affected by His pervasivenss.

That God is omniscient, is beyond any doubt. His knowledge is not conditioned by time and space. Past and future are not in His knowledge. They have their role in relation to human knowledge only. God's knowledge is always present. Our knowledge is derived from certain sources and is circumstanced by some other auxiliaries. But this is not the case with divine knowledge. Our knowledge may be of inference, authority and perception. God's knowledge is not inferential. In inference the knowledge is derived by inferring from cause to effect, from effect to cause and from attributes to substance or noumenon. God does not infer from any cause to any effect, He also does not infer from effect to cause and He likewise does not infer from attributes to substance.

God's knowledge is not the knowledge of authority. He is primal and ultimate authority Himself. He does not need another authority to validate his own knowledge. He is paramount and absolute authority in Himself and thus there can be no other authority to authenticate him.

His knowledge is purely perceptional. But His perception is not like the perception of ours. He has the paramount power of clairvoyance and an exceptional insight. Our perception is organic perception but His is not an organic one. His perception is transcendental.

When we say "This is a cow", our this assertion may be taken as perceptional expression of which cow is directly an object. But it is not so simple as one may think of. The expression here as "Cow" has many complications. Our this perceptional knowledge the "Cow" is an intermixture of three ingredients which in a normal condition of human mind can not be separated or divided. These three ingredients are the "Cow" word, the "cow" meaning, and the 'Cow' knowledge. All our perceptional knowledge is subjected to these ingredients. Distinguishing them and recognising or perceiving each other can be done only by the

yaugic mind which becomes pure, omniobjective, simultaneous and immediate. In our organic perceptions we can not get rid of these complications. God's perceptual knowledge is not the subject of these complications. He perceives the objects perspectively, immediately, simultaneously and omniobjectively. He knows what the real object is.

The question arises—Does omniscient God know a pepper bitter? If He knows, He is also subjected to feel the bitterness of the pepper. Answer to this question is a very simple one. God knows the pepper in its true perspective. He does not enjoy the sorrow or pleasure caused by its bitterness. His knowledge of pepper is pure and without modifications of organic feeling of bitterness. God has only true knowledge of things. He does not enjoy the impression and affection caused by the perceived things.

Our perception of pepper is an organic perception. Our limbs give us the knowledge of the objects in their direct contact, but at the same time, they are also impressed and affected by the qualities of the perceived objects. God does not perceive the objects by organs or limbs, therefore, he is neither impressed nor affected by the qualities of the object. Our contact with the external object is through our organs which are material and is at the moment when the objects are in circumference of our contact. But the contact of God with these objects is direct and is in all times and all climes.

Besides, our knowledge is limited by two circumstances—the time and space. We have limited knowledge. Knowledge of God is unlimited. He is infinite and His knowledge is also infinite. This is the idea behind the assertion that God is omniscient.

Life's ideal

Personal

A creed plays an important role in religion but it is not the whole of it. Some philosophers define religion as an

effort on the part of the individual, to realise the highest social values. This view has in it an element of truth about the function of religion, but is a statement of gross tautology. Religion does not regard man as a mere member of a social group. Man is a social being, but, at the same time, he also possesses an intrinsic worth in himself. The main function of religion is to establish man's contact with God and to make him fit for the attainment of emancipation. It really lays emphasis on what man is, more than on what he does. The chief aim of religious endeavour is the development of personality or true self-realisation.

What type of personality an individual is to develop?

The essential feature of life is growth. Stagnancy is death. A man who can not change and grow, according to Henry Ford, is already dead; the funeral is a matter of detail. In order to grow spiritually, one must keep his soul open, one should ever be ready to receive light from all quarters. This is love of truth. The main impediment to the openness of the soul is intellectual lethargy. One is generally satisfied with what he knows, or assumes he knows. This complacency is bad and fossilises the mind. Some times this lethargy of mind does not remain as mere lack of inclination or aptitude to receive fresh light, it develops into an active disinclination to seek and receive such light. It gives rise to prejudices to which one clings tenaciously. The best antidote to prejudice is a scientific spirit of enquiry. This spirit is nothing more or less than keeping one's soul open. Science, really believes in no dogma but one and that is the fourth principle of Arya Samaj—'Be ever ready to accept truth and renounce untruth'.

The knowledge of what one ought to do is essential for the performance of his own duty, but this is not sufficient. There are some thinkers who plead that when one knows what is right, he inevitably does the right. They identify

the virtue with knowledge. In their opinion to know the good is to do the good. But this seems to run counter to our daily experience. A man knows that stealing is bad, speaking a lie is bad and yet he steals and speaks a lie. Some extremists may still forward the argument that at the moment one commits theft or speaks a lie, he does not know that stealing is bad and telling a lie is bad. He might have known it before committing the acts, but just on the moment when he is about to commit the acts, knowledge is not a part of the content of his consciousness. Probably, he does not think about the points at all, does not examine the acts from an ethical point of view. All wrong doing according to this view, is involuntary.

This sounds plausible, but is not convincing. The view is based on the over-intellectualist view of human nature. It places the will in a very subordinate position. A person committing crime need not be a permanent or temporary imbecile. He is a rebel against the moral law. His defect is perversion of the will rather than obscurity of the understanding. In order to be good, one needs a virtuous will as well as a clear vision. One should know the right, but must also have the disposition to do the right. Man's actions must be determined by reflection on their ethical value. Nothing else must count against moral considerations. This is clearly brought out in the fifth principle of the Arya Samaj by its framer. All actions ought to be performed in conformity to virtue, that is after due consideration of right and wrong. Love of truth and disposition to do the right are the core of personal virtue.

Social

Society is really a complex whole. In it are included a large number of groups closely or loosely knit. As a member

of these various groups, the individual finds himself in diverse positions. These positions determine his obligations. As these vary from individual to individual, and in case of the same individual, from one situation to another, it is not possible to lay down a number of common obligations for all. All that can be done, in this direction, is to enunciate certain principles by which social conduct may be guided. These principles will have reference to the principal aspects of the life of the individual in society. Three main aspects of this life have been emphasized : domestic, professional and civic. In these spheres, a man's work has to be done.

The family is a small close-knit unit based on relationship of blood. It is treated to be the nursery of many moral virtues. A man being a good son, a good brother, a good husband, a good father and a good master of the house, has ample reason to be grateful for his lot. In the family, every one should think of others rather than of himself. A home dominated by the sentiment of love is an abode of bliss.

But, now a days, it has become a problem as to how this standard of house-hold be maintained. Swamiji, in his work *Sanskarvidhi* has given the solution of this problem by quoting the verse of *Atharvaveda* which elucidates some very good rules of conduct for the household life.

Vedic religion of which Swamiji was a mighty and learned exponent, attaches an excellent importance to household life. It is a centre where all constructive forces of humanity's well-being are nurtured and trained. Household life, to a great extent is dependent upon tolerance and obligations. Every unit has to look after another, without this, a family can not avoid the repugnant *fissures* and checks in its domestic life. No doubt, the bond of love between each member of the house-hold family is very

strong, but, at the same time, its internal fabrics are very delicate. In a very nominal strain they break down like mushroom stalks. The head of the family has a difficult task to maintain common bonds of the unity of these member units. Even a very minute unawareness, on his part may sometimes lead to very distasteful consequences.

In the modern age, necessities of household life, are increasing while the means thereof are comparatively decreasing. An individual can not earn enough to meet his family's necessities. Without sufficient income household life can not be satisfactorily maintained. When the circumstances are straitened, a householder can not feel himself at home. Pecuniary difficulties crash all the enthusiasm and spirit of life. All prosperity depends on the monetary capacity and resources. A man who gets his two time's meals, breathes an air of ease and rest, but one who is deprived of such a fortune has to face the permanent pangs of shame and shocks. Mental agony always clings to his mind. Thus wealth has a deep rooted effect on all walks of human life. To enjoy prosperous and happy life one should have to earn and collect ample money. But how the problem of household life could be solved easily, is a question which is replied in an Atharva-vedic verse (Av. 12.V.I.). The verse reads—O, the married man and woman, you, armed with labour, austerity and skill, always prosper remaining in weal and righteousness." Here, in the verse, the points related with the main problem are touched categorically and conclusively. It can be said with great emphasis that if labour, skill, and austerity are made the code of human conduct, no difficulty can come in the way of smooth living of life. Though life itself is a problem and there are many ups and downs in the way of leading it to success, yet a man equipped with the weapons described in the verse can surmount any obstacle and can succeed to good.

In the world of today, labour has become a very important factor of the society. It has formed and gained background of philosophy. Some thinkers like Karl Marx lay much emphasis on the importance and utility of labour. In the estimation of value this plays a remarkable role. According to some materialistic philosophers labour is the main factor that conceives of existence of value. In Sanskrit the value is called *Moolyam* (the product of a fixed capital). Any article of our necessities has some value. Suppose, one has to purchase a piece of cloth, because it is needed by him, he has to pay something for this piece as its cost. Though every thing has some material as cause for coming into existence, yet merely this material is not the cause of the fixation of price. A piece of cloth for garment is made of yarns and yarns in their turn are made of cotton, but this cotton is not only the basis of the price of the cloth. Had this cotton been only the basis in consideration of cost, there would have been no difference in the price of cotton and cloth made thereof. But, it is evident to all that the cotton of which the cloth is made bears not the same price which the cloth made thereof bears. The question arises then what is the criterion whereupon the value is considered ? The price of cloth piece is fixed by the consideration of the extent of labour spent to make it and its utility in the society. An article consuming much labour can be of no value if it has no utility. In the same manner a thing having more utility bears no price, if it has not consumed any labour in its making. Thus, according to Karl Marx the labour and utility are the main factors of value.

Capitalists for whom the money is god take different view in connection with this matter. They want to multiply their capital by all fair and foul means. For this sake they exploit labour and lay stress on their capital and venture. Labour for them has a very trivial importance. In fixation

of price they determine their capital, its multiplication, utility of the thing, and their own industry, etc.

But, Karl Marx and capitalist both are wrong here. They are making their lofty structure on the half truth of one complete reality. The basis for determination of value is neither merely labour and utility as maintained by Karl Marx nor the capital and other auxiliary things which the capitalists think of. Karl Marx ignores the skill which is the main thing in the production of the cloth-piece, Capitalists overlook to the same extent the labour and skill both. Most defective point in Karl Marx's philosophy is his non-acceptance of knowledge or skill as labour. If there is no skill, cloth-piece can not come into existence. Karl Marx totally ignores this fact.

According to Vedic philosophy the labour, skill, utility and necessity form the basis of value. In the above quoted verse of Atharvaveda this view has been very clearly expressed by the words labour, austerity and skill. If knowledge is not taken as labour or is ignored, under what category will fall the work and feats of scientists, writers, philosophers and poets ? For any kind of industrial production capital, labour and skill are necessary ingredients of perseverance and so is the case with the utility and necessity of the produced articles. So the convincing conclusion which one arrives at is that labour, knowledge, utility and necessity form the basis of value.

Wealth fulfils the requirements of a man, but it is not everything that a man is expected to possess. Honesty is something more than this wealthy possession. A man should be righteous and honest in dealing with other individuals in the family and society. Righteousness has its rooted source in the very existence of human being. A man in his household life should be guided by sense of what is right and what is wrong, what is good and what is evil,

and what should and what should not be done. Sublimity of human life depends on clear vista and practice of what comes out from the discrimination of "Dos" and Don'ts, 'Shoulds' and 'Should nots'.

To clear this idea more, here, one can take the theory of proprietary right. Wealth owned by some one is called property. Property supposes the proprietor who owns it. The right which a proprietor has on his property is called proprietary right or ownership. Property may be in different forms. But the most explicit form of property is the movable and immovable property. The ownership or the proprietary right in *Sanskrit* is indicated by the word *swatwam.* The gift, purchase, sale, transfer and all sorts of exchanges are due to this. If a person has no *swatwa, he can not enter* into any kind of these exchanges. How this proprietary right is attained by a person in society, is a question answered differently by the thinkers. In brief, the causes of this right are :—Hereditament, purchase, distribution and settlement; attainment of disowned property, tracing of concealed or covered wealth; and earning, skill and perseverance or labour. These are really the sources that consolidate the proprietary right. But the property gained by theft, undue force and dishonesty do not morally give this right of ownership. Legal rights are also rights but the rights gained by demoralised means and sources should not, in the society, be allowed. If any society allows such things, it would not exist for long. Expropriation and undue exploitation of property are also the deeds of this kind. These deeds can yield the fruits of ownership to a person to some extent in modern set up of social structure, but these are not legitimate and valid in the eye of moral laws. If morality is given away the society will remain only the crowd of brutes and mammons. Without righteousness a family and society can not achieve their good purpose. This

truth is revealed in the Vedic verse by the expression '*Vitte rte*'. One should not only be the devil after wealth, but he should always practise righteousness and honesty in the acquirement of wealth.

This should here be borne in mind that man is something more than and superior to material things. Man's entity, in this world, has some supremacy on the material objects. If he were nothing but material mass, there could be no idea of labour, skill and proprietary rights. All values would have been decreased to no value. Without the existence of the human soul there can arise no idea of value in the material commodities. Without inmates a house has no value. Had there been no users or customers, there would not have been any value of *usables*. This reality can not be searched through the materialistic interpretation of history. This gives rise to the idea of spirituo-materialistic interpretation of the world's history. Supremacy lies in human spirit which observes, acts upon, and becomes affected with this material world. He is knower, doer and enjoyer. In him he has knowing, doing and supremacy. These proprietary rights and values have their conception in him.

So, according to Swami Dayananda, the household life should be a life of labour, skill and austerity. A householder should lead the life of pleasure. He should enjoy and accumulate wealth, but should follow the path of righteousness and honesty. He should attain his ends by right and honest means.

The professional work of a man brings him into business relations with the community. In his professional job, the individual serves or is expected to serve the community in the best way his talents, training and opportunity enable him to do. The community that has provided him with suitable training and opportunity assesses his work properly and pays him for it. The simplest rule in socio-economic

life is this : "Good work for good wages, and good wages for good work". The community should be fair to the individual and the individual to the community. All should play the game. This will develop social sentiment and promote mutual confidence.

In the broad civic sphere what should be the attitude of the individual ? If a man fails to perform his duties in his domestic life he soon sees the bad consequences of his failure of accomplishing his task. If a man does not do his job well, he may soon find a substitute ready to take his place. Natural affection and self-interest keep men somewhat straight in these two spheres of life. The position is different in the general civic life. Here, neither the harm we do to community as a whole, nor the consequences that visit us are, in many cases, quite perceptible. The main thing that makes the individual an amiable and good citizen is a strong sense of neighbourliness. In society one should, positively, develop good will to all and negatively, should be free from malevolence or ill-will. One should, at the same time, recognize the claims of all. This is justice, this is righteousness (*dharma*). Universal good-will and recognition of claims of all—these are the acts which constitute the essence of civic spirit. This good-will does not require one to behave to all in one unified manner. Each one should receive what he deserves. In this matter, what should be the proper attitude of mind of an individual to treat all in deserving manner, should be determined by him, taking into consideration the circumstances of each individual case. Love, fair play and equity are the three fundamental principles of social conduct to guide an individual in his civic life. The seventh principle of Arya Samaj says that all ought to be treated with love, justice and righteousness with due regard to their merits or deserts.

Individual and Society

The individual's position in the society is one of the most knotty problems which requires a dispassionate thinking. The human individual, as evident to all, is not only a space-occupying object, not only a biological entity, but also a moral being. He is not only an opportunist or only a person of crowd and tumult. He is a person, a subject of rights and obligations. An individual having rights but no obligations is a tyrant; equally an individual having obligations but no rights is a slave. An ethical person has both rights and obligations, and so is neither a tyrant nor a slave. He is a person among persons, he is unit among units. A society composed of persons also has rights and obligations. The problem of the position of the individual in society is the problem of the adjustment of claims of the individual against those of society.

But could-n't one cut the gordian knot before attempting to untie it ? This expedient has been tried. Here, individualism affirms that the individual is the end, and society, the means, and that the claims of the individual alone are ultimate. Collectivism, on the other hand, maintains that the individual is a mere means to the continuance of the life of society. It is the whole that matters not the part. Individualism carried to its logical consequences leads to anarchism; Collectivism carried to its logical consequences reduces a man to the level of a mere cell in an organism. Individualism carried to its extreme established a nonsensical philosophy of spiritualist monism and collectivism, on the other hand, led to the view of absurd internationalism.

Both views are unsatisfying. Man is essentially a social being. Society is not an artificial structure, devised for a certain purpose. Again, society is not an organism; it is an

organization—not a finished product, but something in process. The individuals who compose society co-operate for a conscious purpose. This co-operation implies that each of them surrenders his personal preference for the good of the whole. This co-operation is the main basis of the society, neither the physical force nor the exploitation. The physical sanction of the state has also to enjoy backing of this co-operation for its successful fulfilment.

Why does an individual do it ?

According to individualism, he makes the sacrifice because this is demanded by his own interest. He surrenders a part of his freedom and possessions in order to enjoy the rest of them unobstructively. According to collectivism, such sacrifice is the law of life for the individual. No cell can be a cell except on the condition that it works and lives for the whole organism. So with the individual. In order to be at all, he must be a member of a group. According to the psychological theory, the bond of union that turns a number of individuals into members of a group is a certain attitude consciously or semi-consciously adopted by the individuals. It is the attitude of sympathy for others. When sympathy is infused with understanding, the result is a recognition, on the part of the individual that the good that he is to pursue is the common good for all. Similarly another's good is equally his good. In fact just as it is meaningless to talk of my truth and your truth, so it may be meaningless to talk of this man's good or that man's good.

This is a conception difficult to grasp, and it is still more difficult to adopt it as the code of conduct. But social welfare and progress depend upon adopting it. The ninth principle of the Arya Samaj lays down that the individual should not remain content with his own welfare; he should regard his welfare as identical with the welfare of all.

If this attitude could be universally adopted, the difference between Heaven and the Earth would be practically obliterated. Mankind has yet to traverse a long, long way to attain this position. In the meantime, what is to be done to adjust the claims of the individual and society ? The individual cannot be let absolutely alone; nor can his conduct be wholly prescribed for him. Freedom is precious, but true freedom does not mean absence of all restraint. Discipline is valuable, but then it cannot consist in total determination from without. Each of them has its proper sphere. Beyond this sphere, it ceases to be an asset and becomes a liability in life. How can one demarcate the proper spheres of frcedom and discipline ?

An individual in society, wants the freedom of movement, freedom of thought, freedom of speech, and freedom of action. But, this freedom may be changed in total negation of freedom if there could be no restraint or discipline. This discipline or restraint is determined in very inception of the freedom. A person in society has full freedom of speech. But he cannot be allowed to deliver a seditious speech. A state can not allow its citizen for a treason. Though he enjoys full freedom of thought and speech, yet society or state imposes some limit on his freedom. This limit is nothing but a restraint imposed by the society on individual. Every individual of the society has to accept it. This restraint is called discipline. Discipline apparently seems to be a restriction on freedom but essentially it is the substance of freedom. No freedom without discipline, can remain freedom for a long time. Freedom ceases to be freedom when discipline deserts it. Idea of this discipline is based on the principle of mutual compromise of individual and society and is predominated by an ethical value. An individual, in the society, is not merely a person of crowd but he is a moral agent. Similarly, the

society is not the crowd of brutes but it has also some moral bindings. So it is the case with the individual that has some mutual compromise with others or the society. In his freedom of speech and also in other spheres of his freedom, he has to observe this compromise as a rule of conduct. Every individual has some opinion which he wants to express upon others through his freedom of speech. Such opinions may fall within three categories : the formation of opinion, execution of opinion, and expression of opinion. An individual in society, has not to compromise the first two categories of his opinion. He has all freedom to form and execute his opinion in the manner he prefers to suit him. But, in expression of his opinion, he has to have some compromise. He cannot express his opinion in a manner which may cause harm to others or which may be called a treason or sedition. This compromise, he has to adjust with him. Similar is the case with the freedom of thought and action etc.

An individual should realise that human life is an indivisible whole. Almost all that he does affects him as well as others. Some of his actions are predominantly self-affecting; others mainly other-affecting. An individual, before doing any act should have to determine whether his act is self-affecting or other-affecting. If his act is other-affecting, he has to see further whether this is for the well-being of others or it is any how, harmful to others. Here the determining factor should be the well-being of community or others. In whatever predominantly affects the individual himself, he should be free to determine his line of action; in whatever mainly affects others, his conduct should be determined by a consideration of public utility. Thus are freedom and discipline to be harmonised and blended together. The tenth principle of the Arya Samaj declares for such a harmony. It reads thus :—'In matters which

affect the well-being of all, the individual should subordinate his personal likings; in matters that affect him alone, he is to enjoy freedom of action.

The objective of Arya Samaj

Arya Samaj as a corporate body has a certain objective. This is very clearly stated in the 6th principle which reads as follows :—

"The primary aim of the Arya Samaj is to do good to mankind, *i.e.*, to ameliorate physical, spiritual and social condition of all men." Here noticeable point is this that Arya Samaj has a cosmopolitan outlook. It is to render service to all, without any distinction. It tries with all the means at its disposal to ameliorate the physical, spiritual and social condition of all people. Whenever any emergency in any corner for help arose Arya Samaj did its best. From its very beginning upto now Arya Samaj has been doing a great work in the field of social reform. It has been fighting by all means against hunger, ignorance, and disease. The achievements of Arya Samaj in the field of social reforms can not be described here. They demand volume after volume if real justice is to be done with the subject.

The essence of social justice is that each person should have opportunity of doing the best he can for himself and for the community. The main requisite is that the community should render active help to the individual to use these opportunities. It is necessary for the individual to have the opportunity, but it is not enough. It is also necessary that he should be enabled and actively helped to use the opportunity. The Arya Samaj has always been the friend of the submerged classes. It does not recognize any caste distinctions based on birth. By laying stress on merit and

merit alone, as the determinant of one's place in the social structure, it flings wide open the door of progress to all.

All amelioration—physical, spiritual and social—ultimately depends on the cultural level of the average citizen. He must understand his present position and have a definite conception of the goal he is to realize. He must also have some idea of the path he is to traverse, of the means he is to employ to attain the goal. All this means that progress is based on knowledge. Education is the most potent instrument of national progress. The founder of Arya Samaj formulates in the eighth principle of Arya Samaj— 'Ignorance ought to be dispelled and knowledge diffused'.

Divine light

Swamiji's conceptions of religion and philosophy etc., are purely the Vedic conception of these. Arya Samaj accepts the Vedas as the supreme authority in respect of moral and religious doctrine and philosophy and science etc. All other religious books derive whatever authority they possess from the Vedas. The third principle of the Arya Samaj speaks of the Vedas, as the book of all true knowledge. The word Veda stands for the four *samhitas* (*the mantra* portion)—*Rg. yaju, sama* and *Atharva.* The Arya Samaj holds that the Vedas are divine light vouchsafed to mankind in the beginning of the cycle of creation. Therefore, some terms in the hymns which appear to be the names of individual persons or places, rivers etc. in the opinion of some scholars, are not the same. In all such cases Swamiji would translate the term etymologically, scientifically and philosophically.

The second part of the third principle declares that the prime duty of all Aryas is to read Vedas and to hear them

read; also to disseminate Vedic teachings by formal instruction or oral discourse.

Here, it is a remarkable thing to note that one of the greatest of Swamiji's contributions to our knowledge is that he evolved the whole of his philosophy from the Vedas themselves, especially in times when the Vedas had been very much misrepresented. One may disagree, he has full freedom to disagree with Swami Dayananda in his conviction of calling Vedas divine revelation, but, at least, it must be accepted that the Vedas which have been held in supreme esteem by so many philosophers and thinkers cannot be mere babblings of an anthropological age. The very fact that attempts have so often been made to distort them, to misinterpret them or to misrepresent them shows what metal they are made of. So often they have been quoted to suit one's interest some-times in season and sometimes out of season. In spite of all differences, attempts have been made to adhere to them and this very tendency amply testifies the high value of these texts. Swami Dayananda Sarasvati and his Arya Samaj take them (Vedas) as the revealed knowledge, given to humanity in the earliest part of the creation through four personalities, *Agni*, *Vayu*, *Aditya* and *Angiras*. The revelation of Vedas has not come on the mankind through sages only in this present creation cycle, but it had come in all past cycles of creation in the similar manner. These Vedas are vouchsafed by Divine creator of the creation in all the cycles of creation. Here I do not think it proper to indulge in the controversies regarding Vedas. But a few elucidations will undoubtedly suffice to clear the subject under consideration.

The general tendency of the modern age is to discuss every subject from an evolutionary point of view. For a temporary satisfaction of some enthusiasts, even if it be accepted, but we can not submit to a number of notions which have got

currency since the western scholarship occupied itself to the Vedic problems. It has been maintained by some scholars that different portions of the Rgvedic hymns were written in different periods. It may be their opinion but uptil now, this view has not been substantiated. The linguistic, the grammatical, the poetic, the anthropological, the socialistic, the astronomical and many similar considerations on the ground of which the hymns could have been classified periodwise, do not corroborate each other. Any inference drawn on only one consideration is faulty and unreliable. As there has never been established a coherence between such diverse points of view, I would emphatically say, it still belongs to the category of a mere hypothesis, that hymns of Rgveda were composed at different times and probably at different places.

The Rgveda can in no way be regarded as a primeval book of human civilisation. Apart from the subject matter, the very form of it denies and totally denies this hypothesis. The arguments posited by the scholars to prove their hypothesis fail when introvert facts of Rgvedic hymns are carefully examined. The language in which the hymns are formulated is not only workable but almost perfect. All ideas are beautifully conveyed through it in the verses. It possesses much more of the grammatical form than many of the living European languages possess. There is an idea of prosody too. The beautiful arrangement of words from phonetic point speaks very highly of these hymns. A human race, if it be granted for a little that Rgveda was composed by primitive people, possessing so complete a language, so advanced a grammar, and so highly developed a taste for rhythm and rhyme can not be called a primitive race. If this is the state of primitive race, what shall be the standard of advanced race ? Is there any advanced race on the globe at present which could come in

comparison to such primitive race? Thus, from the first to the tenth book of the Rgveda, and from the Rgveda to the Atharvaveda, if one devotes himself with minuteness, he is sure to be impressed by the advanced nature of them and also is to be convinced that these Vedas were not composed by any primitive race.

So much linguistic advancement full of highly evolved taste, could not have been developed in a primeval society. It speaks very highly of the organisation of those people who could evolve such a high class literature. Rgveda deals with perfect form of morality, over which even after a very long lapse of time no improvement could be made by mankind. Then, who can agree with the person who speaks of the "primeval child-like, naive prayer of the Rgveda". If these prayers were child-like, the vocabulary should have been also of primeval child consisting of only a few words, and expression also of a naive child. But think of the vocabulary of the Rgveda, it comprises almost whole of the Vedic language, perhaps, it has got the richest vocabulary that any single book of the world can possess. If it is still child-like it must be monstrous child who could surpass the whole world.

Bloomfield maintains that the hymns of the Rgveda are sacrificial compositions of a primitive race which attached great importance to ceremonial rites. This view is equally misrepresenting. Firstly, it tentatively starts with the assumption that it is only a primitive race which possesses a vast store of ceremonial rites. This is wrong. At least, the modern Europe is not primitive. If a collection of all the ceremonials concerning coronation, baptism, military ceremonies, state processions and receptions, parliamentary oaths and so many others prevalent in democratic and imperialistic societies be collected, it can be a massive collection.

To call Rgveda a book of only rituals is absurd. In Veda only ceremonies are not the main theme of the verses. Vedas are the repository of all true knowledge. Besides these rituals of high standard, there are many other things of knowledge. The hymns of Rgveda, nay, of the four Vedas, are interpreted in three senses. They have three-fold meaning in their interior:—The ritualistic, scientific and spiritualistic. Every verse of four Vedas is interpreted in these three senses. If hymns are chanted or applied in some ritual or ceremony, they are not chanted and applied indiscriminately. They convey very deep thoughts even when they are used in ceremonies. Simply, because they have been used in a particular ceremony, it is erroneous to pronounce them as primitive. Maharshi Dayananda is very clear on this point and he emphatically contradicts any such notion. Swamiji says that "the Vedas have four *kandas* :—*Vijnana* or the supreme knowledge, *Karma* or duties or rituals etc., *upasana* or worship and meditation and *jnana* or the empirical knowledge. Of these the subject of supreme knowledge is the main. It deals with the direct realisation of all ranging from God to the minutest particle. Of this also, main is the knowledge of God."

Vedic Religion

A true religion has essentially two ends in its fold. These two ends are the emancipation from the worldly or material bondage and the realisation of divine spirit. The religion of the Vedas, therefore, bears two fundamental sides. The first side is the emancipation which is known as the object of the religion and its achievement. The second side is divine spirit which is treated as the final goal of religion. On the one hand, while emancipation is the object of Vedic religion, God, on the other hand, is its final goal.

Religion of the Veda is neither exclusively concerned with this world nor only with that world. It is concerned with this world and that world both. For seeking the object and goal of this religion True knowledge, True thought, True faith and Right conduct are the means. In Vedic literature, all these are collectively enunciated in three words — *Suktam*, *Sumatam*, and *Sukritam*. These three words signify—Right speech, Right thought and Right deed. These three unfolded into the detailed form of ten commanding principles which form the fundamentals of the rules of human conduct, must be practically adhered to and translated into life for the accomplishment of social and individual life of a man. The ten commanding principles are : Non-violence; Truth; Non-covetousness; Chastity, Resignation from all sort of undue wolrdly accumulations; Internal and external cleanliness and purity; Self-satisfaction; Austerity; Self study; and faith in Divine and non-absorption in the result of actions. These are very much useful for the whole mankind.

In the modern age, it is indispensable to take the advantage of physical science and sociology etc., which are the important means for the betterment of human life. It is also not any-how possible for the man to keep himself aloof from the knowledge of the society in which he lives and of the universe in which and to which he exists and faces in his day-to-day life. To take the help of the science is necessary for him. Nevertheless in this age of full juvenescence of science a great doubt lingers on and that is that scientific thought in connection with human society might not lead to the final conclusion of history.

Today history is held responsible for the future of humanity. The scholars of human history understand that history is an order of revolution in the range of man's vital and constructive limitations. In the views of some thinkers

history is regular alternative between progress and retrograde. The other point of view which confronts us, is that history is survival and here-ditament of economical systems and orders.

But, here a question arises whether the man creates history or the history creates man. Answer will come that it is man who makes history and changes the pressure of time. History and time do not make the man. We can change the structure of the society and bring to dawn a new era.

Unless and until the real nature of man has been studied and known thoroughly; and, the human society of the world is aimed to be constructed on accepting the definitions and interpretations put forward by the physical science and sociology in this regard, the eternal human soul would always be over-looked and neglected. But, it is the human soul that is responsible for the obstinacy and uncertitude of the history. Man is the moral agent and he can decide rule of his conduct and give life to humanity. If man loses his constructive power and becomes a subject of following unknown crowd the science which he has developed and advanced, and the knowledge which he has acquired from mechanics, would strangulate him. The energy which he has accumulated would no doubt, finish himself. The man can only retain his control and usage on all these sciences if he realises the value of spirit lying hidden in him. It must here be borne in mind that it is our spirit which is working behind all these sciences and is completely responsible for them. This "I" (*Aham*) which we all use for expression of our existence is not merely body, not merely mind, but it is soul and is supreme to matter. The Vedic religion telling about this truth says :—'*Sahasrasya prama asi sahasrasya pratima asi*—Yajurveda-15. LXV.

"That is, this human spirit is the measurement of all—the all kinds of wisdom; sciences and intelligible objects.

In the same manner, the universal spirit is the measurement of all of the matter and its play. On the root and behind the play of the universe their existence should be accepted inevitably.

Human history, sociology, physical sciences equip us with means and give us only directions but they do not provide us with the wisdom of right and due usage of these means. Physical science only teaches us of the sources of having our control over matter and sociology, in its turn, gives us only the knowledge regarding society. But they give us only knowledge. They do not give decision and resolution. They give acceptance and day-to-day existence but do not provide us with transcendental visions. If we have to take help from them for the progress of humanity, we would have to acquire discipline from theology, law, philosophy and Religion. This necessity may be fulfilled by Vedic religion. Yajurveda says : *Vidyanchavidyancha yastad-vedobhayam saha*—Yajurveda, 40. XIV.

'That is, science and religion should work together'.

The present human society has been infected with four diseases : Scepticism, Infidelity, Indifference and Material-ism. Humanity may breathe in happy atmosphere, if these are uprooted from the society. Man will be tranquil and healthy on the surface of the globe in the eradication of them. To achieve this end Vedic Religion teaches that some mandates should be adhered to strictly and universally as the guiding principles of human conduct. They are : the Acceptance of truth; Renouncement of untruth; Dispell-ing ignorance and diffusing knowledge; behaviour of love and justice; the Observation of equality ; the Desire for amelioration of physical, spiritual and social conditions of all mankind; Right conduct; and, the Acceptance of God as father, and the earth as mother, of all mankind and, Gene-ral brotherhood. Rgveda says :

Ajyesthasah Akanisthasah ete sambhrataro bavridhuh saubhagaya yuva pita svapa rudra esam subhaga prishnih sudina marudbhyah—Rgveda 5.59. VI.

'That is, the lord of this universe, the one God is the father of all mankind and this earth is the mother of all mankind.All men are brothers without any being superior or inferior to any one in their ranks. All should march together on the path of their progress and common good.

This is Vedic Religion, and this is the spirit of the Principles of Arya Samaj. In plain speaking, it may be said that Arya Samaj stands for the dissemination of the religion taught in the Vedas. The founder of Arya Samaj formulated the rules of Arya Samaj in complete consonance with Vedic teachings.

CHAPTER III

BELIEFS AND DISBELIEFS

The following are the articles of belief and disbelief of Maharshi Dayananda Sarasvati and these are taken in the same spirit, as its own, by the Arya Samaj :—

1. *Him*—Whose names are *Brahma* (The Paramount Lord), *Paramatma* (The Supreme Soul) etc.; who is innate with the characteristics of existence, consciousness and bliss; whose attributes, activities and nature are holy; who is omniscient, formless, omnipresent, unborn, infinite, omnipotent, merciful, just, creator, maintainer and annihilator of the whole universe; who is the administrator to award the fruit of the actions of all the souls with immutable jus tice—I accept as God.

2. The four Vedas— (adorned with knowledge and religious principles revealed by God and arranged in such an order where the grammatical parts of speech are not divided —only Mantra portion) are accepted by me as infallible and axiomatic authority. They are authority in themselves and do not depend upon other book for their authoritativeness. Just as the sun or the lamp is self-luminous and is illuminator of the earth etc., so are the four Vedas. The *Brahmanas* of the four Vedas, six *angas*, six *up-angas*, four *up-vedas* and 1127 *shakhas* (recensions) which are commentaries (the compositions of explanatory character) of Vedas composed by sages such as *Brahma*, are looked upon by me as secondary authority— *i.e.*, they are reliable and acceptable to the extent they stand consistent with the Vedas, and are unreliable and rejectable so far as they go against the Vedas.

3. I accept as *dharma* the act which is impartial, just, righteous and is not inconsistent with the laws of God and the imports of the Vedas. And *adharma* is the act which is committed with partiality, injustice, false-hood etc., and is violation of the laws of God and is contrary to the teachings of the Vedas.

4. That entity who is, of limited knowledge, eternal and whose attributes are volition, aversion, pleasure, intelligence etc.— is soul and I accept it as the same.

5. I accept that soul and God are distinct in their nature and characteristics. But they are indistinct, by the relation of pervasion and similarity. Just as a corporeal substance was never separable nor is separable, nor shall be ever separable from the space; and yet it never was, nor is, nor shall be identical with it; similarly God is the pervading, the soul the pervaded; God worshipable and the soul the worshipper and relation between God and soul is like Father and son and this is what I here believe in.

6. The eternal substances are three— firstly God, secondly Soul and thirdly Matter, the material cause of the universe. These are also called as eternal entities and the attributes and functions and nature of the eternals are also eternal.

7. The cycle or flux. The substance, quality and action produced by combination cease to exist after separation. But the power which produces first union is invariably inherent in them. Consequently they will again unite and disunite and thus, I believe in cycle of these three.

8. *Creation.* The organised union of separate substances worked out with wisdom and design into various forms is called creation.

9. *The purpose of creation*—is the manifestation of the creative attributes, function and nature of God. For example, some one asked "what is the eye for ?" The answer came "For seeing". Similarly, God's creative power

finds its manifestation through the creation of the universe. The provision for the opportunity of enjoying rewards and punishment in conformity to the actions of the souls and emancipation are also the purpose of the creation.

10. The universe has a creator and the aforesaid God is its creator. Evidence of evident design in the universe and the absence of inherent power in the substance to transmute itself exactly into the order of cause and effect, (seeds etc.) inevitably presupposes existence of a creator of the universe.

11. '*Bondage*' is due to some cause and that cause is ignorance. The actions which are full of sins, the worship of other than God and indiscrimination etc., etc. are the things bringing out painful consequences and thus are bondage which is not desired but is to be suffered.

12. *Salvation* is the release from all sorts of pain and emancipation from bondage wherein the emancipated soul has an unrestricted movement in all-pervading God and His universe. This state of blessedness lasts for a fixed period of time and on expiry thereof the emancipated soul has to be born in the universe again.

13. *The means of Salvation* are God's communion *i.e.*, practice of *yoga*, strict observation of religious principles, attainment of knowledge with celibacy and chastity, the company of learned and conscentious men, true knowledge, right thinking and perseverance etc.

14. *Arth* (wealth) is that which is acquired by sacrosanct and honest means and that which is earned otherwise *i.e.*, by evil ways and means is *Anarth*—the mammon of unrighteousness.

15. *Kama* (pleasure) is that which is got by righteousness and rightly earned wealth.

16. I believe in *Varna* and *Ashram* (four divisions of the human society and four fixed periods of man's life) on the

basis of merit—qualification judged from quality, actions and culture.

17. The *Raja* (King) is he who shines by characteristics of his noble quality, noble deed and noble habit, who is impartial and serves the cause of justice as cult, who treats his subjects like a father, and who is ever engaged in the effort to improve the condition and increase happiness of the people as a father does of his children.

18. The *Praja* (Subject) is that people which equips itself with noble qualifications, noble actions and noble temperaments, which submits itself to the essentials of justice and has no partiality in mutual dealings; which looks to the welfare of the king and the country keeping itself free from rebellious and subversive tendencies and looks upon the ruler as the son to his father.

19. He is a *Nyayakari* (just) who after due consideration renounces the untruth and embraces truth, who suppresses the unjust, and protects the just; and who aims at the promotion of the happiness to all as of his own. This is my conception of a just man.

20. In my discrimination and judgement the term *Deva* is applied for the men of wisdom; the *Asura* for untalented persons; the *Rakshas* for vicious persons; and the *Pishachas* for the fiends.

21. In my belief *Devapuja* (wroship of *devas*) consists in the due respect and service of the learned and virtuous men, parents, preceptor, guests, king and religious preachers; and in the fidelity of marriage-bond and in the devotion of women towards their husbands and *vice versa*. Any act contrary to this is called *adevapuja* the worship of Anti-gods. The worship (reverence) is due to their living images, and not to the useless and lifeless idols of stones.

22. Instruction is that which is conducive to knowledge, civility, righteousness, control upon senses, and which frees persons from the blemish of ignorance etc.

23. The *puranas*. The books which are composed by Brahma etc. and are called Aitreya etc, I treat as *puranas, Itihasa*, *kalpa*, *Gatha*, *Narashansi*. I do not consider *Bhagavat* etc. (18 puranas) as true *puranas*.

24. *Tirtha* is that by which the abyss of sorrow is crossed throughout and it consists of speaking truth, attainment of knowledge, good company, the practice of the eight stages of *yoga* such as *yama* etc., perseverance and the diffusion of knowledge etc. and I do not look upon the river, water, or the places of pilgrimage as *Tirthas*.

25. Endeavour is superior to destiny (or fate) because it is endeavour that shapes destiny. Endeavour prosecuted rightly leads to success and lack or absence of endeavour spoils all the destined purpose. Therefore endeavour is superior to destiny.

26. In my conviction, man's treatment towards all persons like his own self at the time of happiness, sorrows, loss or profit with due regard to their merits, is commendable and contrary to this is reprehensible.

27. *Sanskar*. The observance of ceremonial or the refining ceremony is that which contributes to the improvement of body, the mind and the soul. Such *sankaras* (ceremonies) beginning with *Niseka* (impregnation) and ending in the cremation of the dead body are sixteen and their performance is compulsory to every one. But nothing should be done for the dead after cremation.

28. *Yajna* is that performance of deliberate act which consists of the service of the learned men, all scientific inventions and experiments, all demonstrations of chemical process, all activities of instruction, the oblation in the form of *Agnihotra* etc. for the purification of air, rain, water,

herbs, etc.; for the increase of human happiness and as such I regard *yajnas* as excellent thing.

29. Aryas are called the excellent men and *Dasyus*, the vicious men, and I also take these words in this sense only.

30. *Aryavart* name of this country (India) is on the ground that Aryas have been dwelling therein since the creation. Its frontiers in the north; in the south; in the west and in the east respectively are the Himayalays, the Vindhya, the Atak and the Brahmaputra—inclusively. The country between these frontiers inclusively is *Aryavart* and its permanent inhabitants are also known as Aryas.

31. The *Acharya* (preceptor) is he who is the teacher of Vedic lore with all its systems and sub-systems and who helps in building character and renouncing bad habits.

32. A pupil (or disciple) is he who is apt and tending towards acquisition of true knowledge and true instructions and who is righteous and who behaves to the satisfaction of the preceptor.

33. The word *guru* is applicable to mother and father and he who prepares one to embrace truth and to renounce untruth, is also called *guru*—the initiator.

34. *Purohita* (priest) is he who is the well-wisher of the *yajmana* and is a preacher of truth.

35. *Upadhyaya*— is he who teaches any branch or system of the Vedas

36. *Shistachar* (Complaisance or cultured etiquette) is that which consists of the acceptance of truth and renunciation of untruth after righteously having lead the life of chastity and bachelorship and attained the knowledge and ascertained the heart of truth and untruth through the medium of eight proofs— the perception etc. These are the characteristics of a truly cultured man.

37. I accept the validity of eight proofs— the perception etc.

38. *Apta* (adept) is he who speaks the things in their exact accuracy, is righteous and labours for the well-being of all. I accept this as the same.

39. Criteria of examination are five—first the consistency of the attributes, functions and nature of God and the Vedic science; second the eight proofs like perception etc.; third the universal laws; fourth the behaviour of adepts and fifth the purity of conscience or self. By these five criteria of examinations the judgement should be made in order to accept truth and reject untruth.

40. Benevolence is that whereby the ill-conduct and miseries of men may be removed and good conduct and happiness augmented.

41. Soul is free in its actions but dependent on the law of God in the enjoyment of their fruit. Similarly, God is free in His acts like discharge of His true functions (of creation, maintenance and dissolution of universe etc.)

42. *Svarga* (heaven or paradise) is enjoyment of special kind of happiness and possession of the means thereof.

43. *Narka* (hell) is the sufferance of special kind of pain and the surrounding of painful circumstances.

44. I believe that birth is the coming of the soul into a corporeal form and it is of three kinds— previous birth, present birth and the next birth.

45. The union of soul and body is called birth and their separation, death.

46. Marriage is the legitimate and declared conjunction of the hand (of the bride by bridegroom and of the bridegroom by bride) on mutual consent.

47. *Niyoga* is the act of procreation allowed with a secondary husband or with a secondary wife under the circumstances of the demise of either of the married couple or of the state of impotency or incurable disease. Under such an exceptional tradition a man is permitted to perform

Niyoga with a woman of his own *varna* and a woman, with a man of her own varna or higher *varna*.

48. *Stuti* (praise or appreciation) is an act of describing, hearing and recognising the qualities. Its object is the love etc.

49. *Prarthana* (prayer) is an act of soliciting God for the grant of attainables (which may naturally be attained in the communion of God) like knowledge etc. after toiling his best and its result is freedom from pride.

50. *Upasana* (communion with God) is to model one's qualities functions—pure, keeping in view that the attributes, functions and nature of God are pure. To realise and ascertain by means of yoga that God is all-pervading and one's own self is pervaded. God is with him and he is with God. The aim of *upasana* is the enhancement of knowledge.

51. *Saguna-Nirgunastuti-parthanoprasana*— To praise God by the attributes inherent in him and by attributes not inherent in him is *Saguna-nirguna stuti* (qualitative and unqualitative praise). To seek the help of God for the possession of virtues and for the renouncement of the evils is *saguna-nirguna-prarthana*. To look upon God as inherent with all good qualities and free from all blemishes and to dedicate oneself to God and His will—is *saguna-nirguna-upasana*.

These above mentioned articles are the articles of beliefs and disbeliefs of Maharshi Dayananda Sarasvati. They are numerically fifty-one. They are annexed in the end of '*Satyarth-prakash*' the master-piece of Swamiji's literary works. The fundamentals of Swamiji's exhaustive and unequivocal teachings are recapitulated here in these articles. Their broad explanation and exposition may be seen under various headings of *Satyarth-prakash*—the light of truth and *Rigveda-di-bhashya-Bhumika* (Introduction to the commentary on the Vedas) and his other books. To maximise

or to minimise the importance of any matter is not a healthy practice for the scholars. Their way is quite different and is really neither of these two. To examine the matter carefully and intelligently and to put up the same in its true perspective is the only way which a learned scholar may and should adopt. Here the articles are dealt with in the same spirit. The sixth article in the above order presents the background on which the Arya Samajic philosophy is dependent. It enumerate the eternal substances playing their part in the interior of the universe. God, soul and Matter are the three eternal substances on which the ontology of Arya Samaj is totally based. God is the efficient cause of the universe. He creates, maintains and dissolves the universe. He also administers justice by His nature and awards the pleasure and punishment to the souls in consequences of their actions. Souls are innumerable and finite. They reap the fruits of their good or bad actions under the law and governance of God who is only one and paramount one. This universe is purposed for the enjoyment of the fruits of action and attainment of emancipation by the soul. Matter, the third eternal substance, is the material cause of this universe. It is in its homogeneous state, divided into innumerable atoms which may be called multiverse. In its heterogeneous state the matter is transmuted and arranged in the form of universe. Thus the whole structure of Swamiji's ontological side of philosophy is standing on this trinity of God, Soul and Matter.

Article first gives the definition of God and also mentions the attributes, functions and nature of God. Tenth article describes God as the creator of the universe and thus being a creator He is efficient cause of the creation. Fifth article deals with the relation of God and soul. It also distinguishes them in their real nature. Fourth article is quite and exclusively concerned with soul. The nature and attributes

helping the recognition of His existence are described herein. 7th, 8th, and 9th are explicitly associated with the representation of the purpose, order and creation of the world while articles 11, 12, 13, 41, 42, 43, 44, and 45 give an idea of the subjects—salvation, bondage, the means of salvation, paradise, hell, birth and death and the freedom of the soul in doing actions and its dependence in reaping the fruit of the actions under the law of God. Articles numbered as 14,15, 24 and 25 expose the idea of worldly affairs, while articles 16, 17, 18, 19, 20, 21, 36, 46, and 47 inspire the concept of individual, family, society and state etc. A discordant note seems to have been given on idolatry and present form of pilgrimage in the articles 21 and 24. Idea of education and the behaviour of teacher and the taught is evident in articles 31, 32, 33 and 35. Patriotism is reflected in the articles 29 and 30. The principles of logic and the criteria of examination are the most important things and they are stated expressly in the articles 37 and 39. Praise, prayer and communion with God are described and defined in articles 48-51. Rituals, ceremonials, and priest-hood have been mentioned in the articles 27, 28 and 34,while the definition of religion with the concept of high morals has its true picture in the article 31. Vedas are the revelation of God and they are treated as supreme authority. Other branches, *Angas* and *upangas* are dependent on the Vedas for their authority. This truth has been revealed in the 2nd article. Eighteen Puranas Bhagvat etc. are the books of inferior category and are full of untruth. The Brahmanas Satpath, Aitreya etc. are the books compiled by Brahma and other Rishis and thus are of the rank of and are called Itihasa, *Purana*, *Kalpa*, *Gatha* and *Narashansi*. These are the books of the secondary authority.

In thirty seventh article Maharshi Dayananda Sarasvati

has accepted the validity of the eight kinds of cognition. These cognitions are counted in the following order :—

1. *Pratyaksha* or the direct perception.
2. Inference.
3. Analogy.
4. Testimony.
5. History.
6. Deduction.
7. Possibility.
8. Negation or non-existence.

Besides, he maintains in the article 39th the applicability of the five criteria in determining truth. These are also given hereunder :—

(*a*) The Veda and the nature of God—All that conforms to the teachings of the Vedas, nature and attributes and characteristics of God is right and the reverse, wrong.

(*b*) Laws of nature—all that tallies with the laws of the nature is true and contrary to this is untrue.

(*c*) The practice and teachings of the adepts (*Aptas*)—*Aptas* include pious, truthful, unprejudiced, honest and learned men having a pure inclination of speaking and preaching the things as they have seen, heard and understood.

(*d*) Eight kinds of cognitions which have been mentioned previously.

(*e*) Purity and conviction of one's own soul or the voice of the conscience whatever is good for you is good for others and so on.

These are the real factors of the epistemology of Arya Samaj and Maharshi Dayananda Sarasvati. Epistemological side of their philosophy is based on these prominent points and shall be dealt with later on.

This is a brief of the details which have been given above.

Now, we add here a few more things from another book of great swamiji to complete the sense which we desire and attempt to convey to the readers through the medium of this explanation. The things added here are taken from Swamiji's book—called *Aryoddeshya-ratna-mala* and are put here in the following order:—

(*i*) That whereby the true knowledge of things within the range from God to earth is gained and advantage which they are capable to yield by their qualities functions and the nature, are properly taken is called *Vidya*—the knowledge.

(*ii*) *Avidya* (ignorance)is that which is reverse to vidya—knowledge. Indiscrimination, darkness or unenlightenment and nescience are the forms of Avidya

(*iii*) *Vidya-pustak* (the book of knowledge) the four Vedas which are revealed by God, are eternal, and are the repository of all true knowledge—are called the books of knowledge.

(*iv*) Upvedas are four: Ayurveda—the science of medicine with all its auxiliaries and branches including anatomy etc; Dhanurveda—The military science and the art of government; Arthveda—the science of manufacturing and Ganshastra—the music and the art of playing with instruments.

(*v*) *Vedangas—Shiksha* (*orthography* and phonetics etc.), *Kalpa* (system which deals with application of vedic *mantras* in various rituals, ceremonies and *yajnas* etc. and also establishes the principles of ethics and metaphysics etc.); *vyakarana* (grammar); *Nirukta* (etymology, philology and science of vedic *Daivatam*; *chhandas* (system concerned with metres) and *jyotisha* (Astronomy and mathematics etc.) are called *Vedangas*.

(*vi*) Upangas. Meemansa, Vaisheshik, Nyaya, Yoga,

Sankhya and Vedant—the six systems of philosophy systematised by the *Rishis* and *munis* are called *Upangas*.

(*vii*) *Jati* (Species) is that which remains unaffected from birth to death and which in all individuals of the species does not at all vary and which is assigned by God. Man, cow, horse and trees are signified by the word *jati* (*species*).

(*viii*) *Karma* (action) any specific (voluntary motion or exertion which the soul works in mind, limbs,and body is called action and this is of three kinds—good action, evil action and mixed action.

(*ix*) *Jada* (Inanimate) the thing which is devoid of intelligence etc., is called *jada*—the inanimate.

(*x*) *Chetana* (Animate) is that thing which is inherent with intelligence etc.

(*xi*) *Svabhava* (Nature or innateness). The innate quality of a substance does not ever cease. For example, the colour and inflamation in fire remain incessantly.

(*xii*) *Prameya* (Predicable) is that which is affirmed or proved by proofs and which is perceived or felt by various organs. For example, colour is perceived by eyes and therefore it is a predicable of eye.

(*xiii*) *Pralaya* (Dissolution or destruction). The decay of created world into its previous causal form (*i.e.* return of heterogeneous world to its homogeneous state) is called dissolution. It means that in this state God, the creator of universe dissolves the created objects of this world into their respective causes of which they had been created and properly maintained by Him hence-forth.

(*xiv*) *Karana* (cause)—that (Material, or means or efficient agency) which being properly employed, can pro-

duce a thing or an effect and in whose absensce nothing can come out, is called a cause and that is of three kinds: material cause, efficient cause and ordianry cause.

(*xv*) *Upadana Karana* (Material cause) is that, without which nothing can be produced and of which being employed a thing can be produced thereof just like a jug, an effect, is produced of its material cause—the clay.

(*xvi*) *Nimittakarana* (efficient cause) the creator or maker is efficient cause just as a potter is the maker of a jug.

(*xvii*) *Sadharana Karana* (Ordinary cause) the rod turning the potter's wheel etc. and direction and space and light are the ordinary causes.

CHAPTER IV

PHILOSOPHY OF ARYA SAMAJ

The founder of Arya Samaj, as has been abundantly clarified in previous chapters, preached the philosophy and religion of the Vedas which he accepted as the divine revelation. He laid down his life in propagating Vedicreligion. He did not establish any new religion or religious school. He only reorientated the old Vedic *dharma* which in the ravage of vast time, was polluted and deformed by superstitions and undersirable defects. He himself, as may be seen in the second chapter of this book and his book 'Light of Truth', declared that he did not desire to establish any new religious cult, but Vedic *dharma* which had been taught by the sages in their long geneological order from *Brahma to jaimini.* So, it is distinctly clear that Maharshi Dayananda initiated the Arya Samaj with the pure Vedic philosophy and thus, the philosophy of Arya Samaj is nothing more and nothing less than that of Vedic philosophy, but exactly the same. Consequently, dealing with Vedic philosophy, shall be dealing with the philosophy of Arya Samaj. One thing still should not escape the notice that though the concept and precept of this philosophy are old, yet the representation and interpretation thereof is very new and a unique one. This can satisfy the need of all time and clime. The six systems of Indian philosophy known as Vedic philosophy are also taken by the great Swami and his Arya Samaj in the same light. Arya Samaj interprets these six *shastras* in the term of Vedic philosophy.

In starting with any deep consideration of the fundamentals of the philosophy of the Arya Samaj or exactly the

philosophy of the Veda, it seems here necessary to introduce the readers that the most noteworthy and salient point in this philosophy is a belief in the existence of permanent values. Even fleeting phenomena should have a permanent unchanging essence to rest upon accordingly. In the beginning of the cycle of creation there was *sat* or eternal existence, for, the existence does not come out of non-existence. The phenomenal world, which in other words, is called universe, though changeable, is not the result of non-being. It is an intelligent and intentional combination of existent elements and this may, at any time, be proved teleologically. This universe is a union of many multi-verses and it, in any state, can not be called void or nothing. The world we seek to explain is real and its basis too should be real. In the Rgveda (10.129.I) we find--"*Nasadasinno sadaseettadanim—i.e.*, Non-being, it was not. Being, it was not. At another place in the Yajurveda (40.I) *Ishavasyamidam sarvam yatkincha jagatyam jagat*"—this world of which every thing is changeful, is pervaded by an unchangeable permanent entity personified as God. Some scholars of today think that Rgvedic verse (10.129.I) is an insoluble conundrum. But, it is not correct. Here not-being is denied because, from nothing this world which is thing, could not have come out. When being is denied, it means the denial of phenomenal world which has the existence of practical value. Such an existence was not in the beginning of the creation. Really it had to be brought out.

The vedic philosophy takes the existence of human spirit or the soul as an axiomatic truth. Descartes says "As I think (therefore)I am". Thus the existence of spirit according to Descartes is an inference from the existence of thought. But, at present, this philosophy of Descartes has got lost in the vast desert of Hume's 'sensationalism'. Shankara shares with the view that the human spirit is self luminous. Emi-

nent logician Gotama holds its comparison with the lamp. A lamp does not stand in need of another lamp to be illuminated. Similarly, the existence of spiritual being is an axiomatic truth. Every body is conscious of his own existence intuitively. One can deny any existence but not his own. To say to himself: "I am not" is absurd. This is the starting point of all the philosophical investigations. In all the knowledge one proceeds from the known to the unknown and the most known thing to him is his own self.

Besides this the next point is that there is something else too that is not 'I'. I see, I hear, is not 'I'. It is something more distinct and something that is not the human spirit. One can call it matter—something that I use as a tool. In fact, it is the thres-hold where human spirit and the matter meet together.

What affinity lies between this spirit and the matter ? It is a very knotty problem. Is matter a mere illusion or a mere mode of the spirit or the soul ? In reply to these questions, the Vedas clearly recognize the distinction between these two eternal substances. In a metaphoric verse Rgveda (1-164.20) declares : *Dva suparna sayuja sakhaya samanam briksham parishasvajate. Tayo ranyah pippalam svadu atti anashanan anyo abhichakshiti* *i.e.*, two beautiful co-eternal and living birds (God and soul) abide on the same tree. According to his previous actions one (the soul) tastes the fruit of that tree while the other supreme spirit (God) unattached supervises all this without tasting it. Here it has been distinctively expounded that the world is neither exclusively—material nor exclusively spiritual. Spirit and matter both go hand in hand. Maharshi Dayananda Sarasvati holds in the commentary of this Rg that God, soul and matter are three distinct and eternal substances without positing which the various phenomena of nature, from electronic activities upto the subtle display of well-

developed human mind can not be explained. Physical sciences of today have failed to tackle the explanation of the human intuition on a purely material basis and spiritual monism has failed to satisfy the scientific aspirations of the age. Science and religion should find a happy and fruitful co-ordination in philosophical thought. Philosophy of Arya Samaj has an ample prospect for such a desirable co-ordination. If I were really God, and God were I, then, what would have been the meanings of right and wrong, vice and virtue, or bondage and emancipation. In the same manner if all is accepted to be an inert matter, and this world is a fortuitous transformation of the matter only, then knowledge and ignorance, right and wrong, researches and inventions, honesty and violence—all these become meaningless. Vedic philosophy accepting three things (God, soul and matter) as eternal, allows all the powers of the human soul to act together in perfect balance and harmony.

These three eternal substances are, no doubt, the chief subject-matter of the Vedic verses. According to the Vedas these may be called root-cause of this vast and apparent universe. In the beginning of the creation cycle God by His almighty power creates the world out of matter. Souls infinite in number reap, as previously has been explained, the fruits of their previous actions in the clutches of this material creation. The Vedas affirm the idea of the law of sufficiency of causes instead of the principles of the parsimony of causes or abundance of causes. The Rg. quoted before, totally allows affirmativeness to this truth. To come to any more convincing conclusion, in this respect, one should go through the Vedas. But, to remove some inconvenience of truth-seekers, here most essential points regarding Vedic Trinity are touched very lightly. This is the idea of Vedic gods—the *Devatas* of the vedic verses. It is often seen in Vedic verses that the names of some real substances

like *Agni*, *Varuna* and *Mitra* etc. are attached to them. According to Vedic traditions these are the subject-matter of the Vedic verses.

The great Vedic scholar Yaska defines the '*Devata*' in his treatise (the *Niruktam*) at various places. He says that *devata* is a general term applied to those substances attributes of which are explained in *Mantra*. Again, he says that the objects capable of illuminating them, or capable of explaining them to us and lastly the light of lights are called *devatas*. Thus, it is clear as what one should take by *devtas* in Vedic verses. Expressly they are the subject-matter of each *Vedamantra*. How many *devatas* are applied in the Vedic verses as their subject-matter ? Replies to this question may be different according to the thinkers. Atharva Veda, gives the names of 33 *devas* while Yajurveda and Rgveda speak of more than three thousand *devatas*. Yaska says of more than one hundred or two. But, according to his own scheme and arrangement Yaska divides all *devatas* of his order in three places by their localities : *Prithvisthanah*, *Antarikshasthanah* and *Dyausthanah*. Here arises the problem as to how these discrepancies could be solved. Shatapatha Brahmana makes the way easier to reach the solution of this problem. The author of Shatpatha says that the *devatas* are really thirty-three and all those others are the glories of these main *devatas*. If this method of solution is applied to the number of the Vedic gods, there would unanimously remain thirty-three gods. These thirty three *devas* consist of the Categories : The *Vasus*, the *Adityas*, the *Rudras*, *Prajapati* and *Indra*. *Vasus* are eight in number and they are : *Agni*, *jala*, *Prithvi*, *Vayu*, *Akasa*, *Nakshatra*, *Surya* and *Chandra*. *Rudras*, the ten *pranas* and the human soul, are eleven. The twelve months of the solar year are called *adityas*. *Prajapati* is the *yajna* and *Indra*, the all-pervading electricity.

It has been already exposed that the names of those substances of which properties are described in the *mantras* are *devatas*. More philosophically and exactly it can be said about them that all that can form the object of human knowledge or the subject-matter of the *Veda-mantras* are *devatas*. All human knowledge is limited by two conditions *i.e.*, time and space. Our knowledge of causation is merely succession of events and succession is nothing but the order in time. Secondly our knowledge must be of some thing and that something must be somewhere. It must have a locality of existence and occurrence. Thus far the circumstances of our knowledge, time and locality. Now to the essentials of knowledge. The most exhaustive division of human knowledge is between objective and subjective. Objective knowledge is the knowledge of all that passes without the human body. It is the knowledge of the phenomena of the external universe. In speaking of the subjective knowledge there is firstly the ego, the human spirit—the conscious entity. Secondly internal phenomena which the human spirit is conscious of. These latter are again divided into deliberate activities and vital activities and thus it is here concluded that our analysis of the knowlable leads to six things—time, space, force, human spirit, deliberate activities and vital activities. These are fit to be called *Devas* or *devatas*.

Let it be further seen how far this analysis agrees with the above division and deduction. Eight *vasus* are clearly the localities. Eleven *Rudras* include firstly the ego, the human spirit and secondly the ten nervaurie forces which may be approximately taken for the vital activities of the mind. The twelve *Adityas* comprise time. Electricity is the all-pervading force whereas *Prajapati* may be roughly regarded as comprising the objects of the intelligent and deliberate activities of the mind. Thus, these 33 *devas* corres-

pond to the six elements of the above rough analysis. In further deduction these also may be included into two. Time, space, vital activities of the mind and force are nothing but matter. Besides this, the eleventh *Rudra*, the ego or the human spirit remains above all these knowables. The conclusion arises here that 33 *devas* are deducted into six objects and these are also comprised of two substances—soul, the human spirit, and the matter. God is exclusively described in the Vedas as the *deva* of all *devas*. Thus the result of the philosophical interpretation of *devatas* came to the conclusion that God, Soul and Matter are only eternal substances in the root of this universe. They are the chief subject-matter of the Vedas as a whole and form the object of all human knowledge also. This is the ontological side of Vedic philosophy which is entertained throughout by great Dayananda and his Arya Samaj.

Philosophy in Life

In a comparison drawn by a Persian poet the universe is an old manuscript of which the first and the last pages have got lost. It is no longer possible to say how the book began, nor it can be known how the book is likely to end. Since the very beginning of its conscious play on the stage of this universe the human mind is trying to discover these lost pages. Philosophy is the name of this quest and its results. But here we can say that this ground and definition of the philosophy may seem sound to those who are always habituated to traverse in the world of mere imaginations, it is not anyhow convincible to those who have philosophic minds. When we take the universe and life into consideration in their all-round purpose, order and function, the conclusion comes that the universe is not really the same as has been told to be by the above mentioned poet. The universe

being the creation of absolute being and the life being eternal in it, can not be of nature and existence of an old manuscript of which two pages are lost. This world is complete, its creator is perfect and thetefore, there will remain perfection throughout and till last. It is really a creation which has some final purpose, some design and some order. In Vedic philosophy the appropriate word used for the creation is *sristi* which is meaningful in conveying all these senses.

Here it can be also unequivocally said that the aim of human quest is to clear out and express the mystery of the life and existence. Neither it makes the recovery of any lost link or thing, nor it puts in order the things which are known by some one as being topsyturvied. The will and wisdom of the creator is prevailing everywhere in the universe. How can it be presumed that there may be any possibility of confusion or disorder and loss of linkage? Life and existence both have their eternal status. The human consciousness was and shall be always in effort to penetrate the mystery of these two. Substantively two knotty questions always arose in the human mind, namely, what did the life mean and what was the real nature of the universe around it? In seeking the solution of these two problems the human mind kept itself always hardly engaged. While, on the first hand in clearing the meaning and purpose of life the human consciousness tried to see her own eternal existence, then, on the other hand it discovered the existence of universal soul in clearing out the mystery of the universe. This human consciousness neither creates or transforms the existence of life nor brings the universe into existence. It neither transforms the worldly objects nor anyhow makes the sustainer of the universe. This consciousness only discovers their existence and real nature. These existences are eternal and perpetual and have their own being. Human consciousness is eternal and everlasting and unexceptionally the same is the case with

universal Soul. The world perceived by us is changeable, but when we think the real nature of existence we find it existent in the fold of its original cause. The primordial cause of this universe is also eternal. There are certain universal laws working internally in the universe, which have a direct reference to these entities, to some extent in a very indispensable manner. The study and thorough search of these laws make us arrive at these substantial existences. In this world of ours what is known or called as truth always moves round the circle of these three eternal substances and universal laws in its meaning and purpose. This grand and wonderful circle of which, these entities are original points is really perfect. Since these points are complete, therefore the circle made by them is also complete and perfect. Philosophy is the name for the investigation of this truth. This is the real reason that the philosophy teaches us to search the bottom of eternal reality or realities which are beyond the circumstances of the visibles and are working in the inner fold of them.

Though philosophy has a very vast sphere, yet it may be roughly divided in four divisions: Ethics, Psychology, Logic and Metaphysics. Of these four ethics is concerned with the determination of what is right and what is wrong, and what is good and what is evil. This is the science of morals which lay certain norms whereby the validity and invalidity of human conduct may be attested. It is a very difficult problem before all the sane individuals as how they could insert a "should" or a "should not" in course of certain human actions which are done in the fulfilment of the desire of human consciousness which has in its very origin the three fold attributes known as — the knowing, willing and feeling. The difficulty becomes insurmountable when we are given in certain circumstances to consider some human deeds in order to give our judgement whether they are right

or wrong, good or bad and due or undue. Ethics deals with this subject with full minutes. The people of ordinary intellect have no botheration of diving into the depth and innocently say that one should do what he understands as good and should not do what he thinks of being bad. But, what is good? They will reply that that should be taken as good what the great men know as good and tend to do. The good of common man is somewhat different from the good of philosophers. A philosopher's word "good" is more comprehensive in meaning than that of a common man. Philosophers take the word good in three senses. A philosopher's good has in its fold the essence of truth, beauty and pleasure. That is the good which is true, reasonable, due, right, pleasant and beautiful. Science of morality is truly and exclusively concerned with this consideration. But this consideration is exerted to only those actions which have been done by human spirit voluntarily. Involuntary actions and animal actions do not come in its realm.

Psychology is the science which classifies and analyses phenomena of varying states of mind. It has its concern with the various tendencies of mind. How the mind functions in various states and how the idea dawns and sets in the mind is thoroughly studied in this. Though different branches of psychology in modern time deal with different kinds of mental activities including also the activities of the minds of animal, yet the main topic of psychology is the human mind which is more refined and rarefied in working than that of others. Psychology classifies the activities of human mind in seven categories. These are named as—Perception, Retention, Discernment, Comparison, Composition, Abstraction and Ideation. In this science thought is centred on these functions of mind. The sixth and the seventh items of these categories are exclusively and only concerned with human mind. Animal kingdom is totally deprived of them.

Logic plays an important role in maturity, refinement and substantiation of thought. In other words, we can say that it is purely the science of thought. How an idea can most appropriately be expressed to others, is known from this. The thorough knowledge of logic saves one from committing mistakes in expressing his own thoughts and makes him also competent in catching the mistakes of others. The principles of logic keep one apart from scepticism, delusion, fallacies and all kinds of hallucinatory commitments. These refine the thoughts also. Logic is a very helpful means in reaching at the decision of truth, summarisation of thoughts. This branch of philosophy is concerned merely with those mature activities of mind which have got developed into thoughts, as it is only connected with the principles of thoughts, not with all the activities of human mind.

Metaphysics is the science of being. The word 'Philosophy' was sometimes used for Metaphysics. Main subject of this science is the ontology. The science of knowledge is quite apart from this. Only being or existence is investigated in this. Epistemology deals with the science of knowledge. At the time of considering the nature of being or existence one requires to centre the whole idea on what is real and what is unreal; what is aught and what is naught; what is existent and what is non-existent; what is ego and what is non-ego; and what is subjective and what is objective or what is I and what is not-I etc. Existence, after all can in no way be divided in more divisions than these two—the matter and spirit. It is all due to this branch of philosophy whereby we can gain the knowledge of the root cause of the world, its creator, and the order of creation. Generally people take metaphysics as the spiritualistic science but in real sense the knwoledge of all that is existent, whether be that material or non-material, can be included in this. Besides this, sufficient importance is attached to aesthetics

but to a large extent, it is concerned with feelings which are the subjects of psychology. The origination of fine arts and the thoughts concerning them come in the field of aesthetics. But here, one thing should not be kept out of mind that this feeling of the beauty is such a gift which is endowed to none except mankind. Human consciousness desires to represent the beauty of nature's store in the manner in which she has observed it. In various kinds of her mental activities the tendency of expression has also a proper place and this is the mother of all kinds of arts.

Thus, it is a pellucid fact that philosophy aims at the search of the paramount truth. In search of such a truth one has to proceed from the known to the unknown. The most known thing to one is his own self. None is donbtful about his own existence. Every grain of perceptual and susceptible knowledge gives reference to this one's own self. None can say "I am not". In the field of sciences and Philosophy all consideration would be futile if the existence of one's 'I' is totally denied. One may have the necessity of proof for maintaining the validity of things which are separate from this self, but one's own self *i e*, "I"is self-proved existence It has no necessity of other proof for its own testimony, because all considerations of validity and proof have their original source in it. Any action of proving presupposes the approver's existence. So approver is proved before the operation of proofs. This our 'I' may also be divided into two divisions the 'I' and the 'Me'. The 'I' is purely subjective but when it is changed into the form of 'Me', it becomes objective. In this form it also becomes the object of our thought. Though 'I' is subject but when we take it into our own thinking it becomes the object of our these thinkings. In this stage it is called 'Me' and it consists of further forms which may be noted as 'material me'; 'social me' and 'spiritual me'. In 'material me are included

the body and clothes etc., but the 'social me' contains in it the children, wife and friends who are the units of the family and society. 'Spiritual Me' has in its fold all kinds of mental activities and powers including all intellectual and thoughtful operations.

But our pure 'I' is beyond all these stages of thought and consideration and is more rare and minute. The observer is this 'I' which is remaining perpetual in all currents of thought and understanding. It is pure subject but becomes object when taken as the object of our thinking. This, 'I' is substantively an eternal and intelligent entity. Here it must be borne in mind that metaphysics and *psycho-*logy play their roles in consideration of 'I'-the self. When this our 'self' sees the universe, it has its connection with it in respect of knowledge only, but an intelligent analysis of its real nature leads one to the conclusion that it has many other affections while attached with worldly scenes. As an observer of the wordly games this 'self', the human spirit, develops three kinds of attitudes in it. These attitudes are known as 'cognitive attitude; affective attitude and conative attitude.' The human consciousness does not only acquire the knowledge by observing the worldly objects, but also becomes affected by their contact and consequently desires to solve the problems resulted by such observations and contacts. This is why the human soul is called knower, receiver of feelings and doer in the Vedic philosophy.

When this above-said "I" is considered psychologically and metaphysically and logically the result gives one to know that this is that eternal reality which by nature has the germs of society, rationalism and immortality. It is the conscious-being which is responsible for the development of society and is responsible for the various inventions and discoveries and is immortal. Besides this the examination of universal

structure leads to the conclusion that there are two other eternal substances behind this grand panorama of the universe. These two are —Matter and God.

Philosophy has full concern with visible and invisible world. It gives the knowledge of the visible and the invisible both. The *Sanskrit* word '*Darshana*' contains in it the full significances in all respects. Philosophy is not meant for quenching the mental passions. It is not also an intellectual luxury. The truth discovered by philosophy should be strictly realised in one's life. It would be of no use if it has no practicability in life. In fact philosophical truths should be translated into life. Their practice in life is an indication of life's success. When we find that all the branches of philosophy have their inseparable connection with human consciousness, how can then it be possible to say that philosophy has no concern with human life? At all times philosophy was connected with religion which had been treated as the helping force to mankind. All philosophical findings should have a bearing on life. So one should seek truth from philosophical knowledge and realise it in life through the medium of corresponding conduct. Here the Vedic verse shows us a good way and method to adopt in this connection. This runs as:—

Avyasascha Vyasachascha Vilam Visyami Mayaya. Tabhyam-udh-ritya Vedam atha Karmani Krinmahe. (*Atharva*-19.68.*1*).

Translation—We by analytical and synthetical knowledge penetrate the mystery of the pervasive and impervasive substance and forces active in the internal fold of the universe and acquiring the real knowledge and truths therefrom determine the code of our conduct and follow them in course of our life. This view is entertained by Arya Samaj throughout.

A good back-ground

The philosophy of Arya Samaj is the philosophy of *yatha-purvam and yathatathyam*. Really these are the two words from the Vedas which cover and encompass all the important ingredients of philosophy. Great Swami Dayananda has quoted these two words many times in the context of their concerned verses, in his works. So here it is desired to say something about the philosophical background of Arya Samaj.

The vast world around us is a grand and wonderful manifestation of material forces under the will and wisdom of universal spirit. When we try to dive into the depth of its mystery, we find it unfathomable and incomprehensible. Who else except the Almighty can say that he knows this completely. Mankind since its existence is concerting all its efforts to penetrate this mystery, but still it finds a vast range of this impenetrable. There is a great fuss and no doubt, a pandemonium on the part of the admirers of new scientific achievements, but no one may dare come out and say emphatically that he knows full details of this mundane secrecy. So mysterious is our world. But still there is something which may be known and made intelligible to others.

The world is indicated sometimes by the expression of universe. Universe denotes the union of many verses. The universe really is the united whole of multi-verses. These multi-verses are arranged in an order and uniformity. This order presupposes the pervasiveness of law and uniformity throughout the universe. These verses symbolised as material elements combined with energy, play their parts in the universe which seems to us very mysterious. The material forces or more appropriately energies, act and react under the fold of cohesion and orderly combinations. But

those energies are not the paramount ones. These play their parts under the role of most powerful force some times called as cosmo-psychic energy. This is the real fold where all the mysteries have their source.

Mind is supreme to matter, while going one step further we can know that the human spirit is greatly superior to this mind. The universal spirit is most supreme and is supreme even to this human spirit. The universal mystery is folded by this supreme divine power who only can unfold it.

Man may exploit the matter and can consume what he derives as his share from matter. He can take every advantage of it. But, what to speak of an individual, even the whole mankind can not consume the matter to its entirety. The bodies organic or inorganic consume the energy of matter, but the total energy can not ever be consumed. All consumptions combined together can not succeed to total consumptiveness of this energy. This is only subjected to qualitative and quantitative changes, not to the total consumption. This energy consumed remains in another form. Suppose there comes a time when the sole energy of the universe is consumed by the bodies, even then there will it remain in the form of homogeneity of matter. So it takes two shapes: the shape of the homogeneous state of matter and the shape of the heterogeneous state of the matter. These two states are called equilibrated state and disequilibrated state *i.e., Samyavastha and Vaisamyavastha.*

For example, the sun consumes an enormous qnantity of heat and light from its original fountain—the matter. It consumes and continues to consume, but still can not destroy or consume the whole of it. In the same manner, a man eats corn or food. He discharges the stool outside. He thinks that he has digested the essence of the food and has consumed up every iota of energy of the food stuff. But

here he is wrong. A boar swallows this stool and gets sufficient energy from this for the fitness and maintenance of his body. Thus, it is clear that there pervades in the matter the law of preservation of energy or Indestructibility of energy.

Here are questions: How does the play of role by the energies begin? Is it hap-ha-zard or has it some well-planned design? Answering these questions the Vedic philosophy says that the play of role starts under the will and wisdom of Divine and it is not haphazard but it is well-designed and purposely finalised. Every play of matter combined with energy, is ordained and has some final purpose predetermined. This final purpose and order is maintained and repeated in every cycle of creation. The creation is the same as it was in previous creation. It will be created like what it had been in the cycle before the dissolution took place. So order, design and final purpose with other details of the creation are alike those of previous creations. This beautiful idea has been expressed in two sentences of the Vedas which read thus:—

"*dhata yathapurvam akalpayat*" **Rg. X.** 192.3.

"*yathatathyato arthan vyadadhat.*" Yajurveda. 40.8 *i.e.*, the creator of the universe created the creation as it had been created by him in the previous cycle of creation. He arranged the things of the creation in the uniformity and conformity of what possibly they could be by their circumstances, attributes and substances; and what they might be and what they should be.

So, here are two words of great importance. They are *yathapurvam* and *yathatathyatah*. They convey the sense that covers the vast range of philosophy. Many fundamentals of cosmogony are contained therein. The word *yathapurvam* indicates that nothing in this present creation has been created which was not created in the previous crea-

tion. There is not even the slightest change of name, form and beings of this creation from those of previous creations. It should also be borne in mind that there would not positively be any change of these in the future creation. It is *yathapurvam i.e.*, it is the same as what it was and will be the same as what it was and what it is. Besides, this idea leads us to believe that there is no lacuna in the order of the universe. A mistake can be corrected and can not be repeated in the same shape. If there is any mistake in the cosmos that should be corrected. If it can not be corrected by any one, then it is not a mistake. On the other hand a mistake can not be repeated as it is not *yathapurvam* and *yathatathyatah.* The idea conveyed by these two words makes us arrive at certain positive conclusions. These are as follows:

1. The world is created.
2. God, soul and matter are eternal entities.
3. There is coherency of causal laws.
4. God is the efficient or first cause of the creation and there is no mistake in it.
5. There seems a final purpose in the creation.

Besides, the idea refutes the following imaginary philosophical theories and totally negatives them:—

I. The philosophy of '*yathapurvam* and *yathatathyam*, lays down that the world is not the result of non-existence or naught. Existence does not come out of non-existence. It is existence or aught wherefrom comes out the existence. In non-existence creation can not take place. There is no variety in non-existence, when it is complete nothingness, how can there be any possibility of the order of *yathapurva* and *yathatatha*, *i.e.*, the same as it was before and it should be as it positively exists.

II. The view that the world is an illusion and it has no reality is also refuted. Illusion and delusion without any reality can not be the subject of frequencies and repetitions.

These can not be *purvavat* and *yathavat*. If this world has been created as it was in previous cycles of creation and remains in the same form in the knowledge of God—the creator, how can it be unreal, illusory and delusive? Those who believe that universe is self-existent or self-created, are also refuted by this. The cycle of repetition and absolute sameness of the creation with previous ones, presupposes the order of creation and dissolution. When the whole with its parts and particles, as it is quite evident, is passing under the order of composition and decomposition, how can it be called self-existent? Without creaion and dissolution any repetition can not be supposed.

III. Some philosophers advocate the views of momentariness and idealism. Here they are also refuted for ever and made to correct their beliefs. In momentariness there is no chain between cause and effect. It places in a very awkward position when it pleads the change of moment by telling that the first moment gives place to the second and second to another and so further on. No connecting link is found between the first and the second moment. It deteriorates the whole activity of sensorium. A cow seen in the first moment is changed in the second moment. There is no link or similarity between the cow seen and the cow which is present before the mind. How can a man say that the cow is the same which was seen by him in the past moment? But this experience happens daily in our life. We remember the object which we have seen before and forming memory we declare that this is the same object which was seen by us before. If the theory of momentariness is treated to be true, there will come as a result a sheer contradiction of obvious worldly experiences and the factual data. If there is some link between the first moment and the second one and so further on, and if there is some relation between the perception and recollection, the structure of the whole theory falls

under worst dilapidation. The theory of *yathatathya* and *yathapurva* throws out the momentariness into such a deep precipice whence it can not raise its head again.

Idealism also loses its ground when the arguments of realism are reasoned against it. When the world is real, it has the frequency of being the same in each cycle of creation, it is totally impossible to accept that it is merely an idea, not the real thing. Idea is formed of the grains of knowledge which can not happen without reality of objects. If there is no objectivity of worldly phenomena there can happen no knowledge at all. Knowledge presupposes something which is known. If there are no knowables there can dawn no knowledge. Thus the view having its source into assumption that there is no real thing except idea, is also baseless. Vedic philosophy here gives a clear view of reality as well as the idea. This is elucidated in the sentences: "*yathapurvam akalpayat*" and "*yathatathyatah arthan vyadadhat*" with reference to the verse—

Rtancha satyanchabhiddhat tapso adhyajayat.

IV. The world is not the result of mere chance. Chance is nothing but a verbal jugglery. When a questioner's 'Whys', 'Hows' and 'Whences' are not able to be satisfactorily replied the shelter of chance is taken by clever thinkers. Really it is not a theory. It is only a notion where man's inability of answering tedious questions of philosophy gets refuge. When the universe is like the same as it was created in the previous cycles, and is created in the manner and form which it naturally tends to be, it can not be said the result of chance. Chance does not know any order.

V. Without a creator no creation can take place. It is also firmly and clearly adumbrated in these two significant words—*Yathapurva and yathattahya.* These totally negative atheism. There are universal laws which govern the universe. Without an all-power governor they can not have

their existence. The designs and forms of the created objects remain in knowledge of the creator and are regularly and purposely arranged by him in each creation, as no contrary arrangement can take place.

VI. The expression '*yathatathyatah and yathapurvam* disproves the theory of evolution. In evolution, as it is known in its modern form, there is no final purpose. In creation we find final purpose. The inveterate purpose of the creation is to yield through it the fruit of human actions and through its knowledge and total resignation, the emancipation from the material bondage.

It is why the Vedic verse says:—

"*yathatathyato arthan vyadadhat—shashvateebhyah samabhyah*" *i.e.*, the Divine spirit created the world and arranged the objects systematically and uniformly for the good of His eternal subjects—the souls.

Here one point is also made very clear and this is in regard to the materialistic monism and spiritualistic monism. Neither only matter nor only God can be exclusively and only root cause of the universe. There is trinity of causes behind the phenomena of the world. Neither the world is only material one nor it is emanated directly from God. In the panorama of the world we find the law of sufficiency of causes. This sufficiency includes the idea of three eternal causes and substances, neither one nor two. This standard is always followed by Arya Samaj in its philosophical considerations.

The absolute

The realistaion of the absolute is the ultimate goal of philosophy. There is no denial of this truth that mostly all knowledge is knowledge of relations and yet we make an effort to transcend the region of relativity to arrive at the

absolute. What is an absolute? Can it be defined? Taylor says "We may, in fact, conveniently define the absolute as that structure of the world system which any and every consistent purpose must recognise as the condition of its own fulfilment. To deny the existence of an absolute, thus defined, is in principle to reduce the world and life to mere chaos". At another place he says "Cur absolute can now be said to be a conscious life which embraces the perfect systematic unity as the contents of experience". Many philosophers like Kant and Fichtes have defined this absolute to suit their views, but we are not going to make an attempt to define absolute here.

The neo-vedantins would consider an absolute to suit them by reducing whole of the world to a chaos or illusion. But no theory of absolutism would be perfect which does not reconcile itself to true scientific theories and facts, and the methods which a pragmatist may employ. Hegel seems nearer the concept of an absolute because he takes a comprehensive view. His absolute is ground, organic unity and final end or term. We find in the creation law, order and purpose contrary to lawlessness, disorderliness or purposelessness. Thus so far, the world is real. The relativity does not deny or contradict reality. We always find, that within a number of phenomena, there exists a general principle, and again, a higher principle presides over a number of minor principles. But the higher principle does not deny the minor ones. It simply embraces them all. Nor a general principle denies phenomena. If the phenomena are illusive, the underlying principles may be equally illusive. If the relativity is unreal the absolute becomes meaningless. We are convinced of an absolute because we believe in the real diversity.

The doctrine of absolutism does not deny the reality of the relative world. The idea of an absolute embraces

the minor and major principles. It gives a coherence to the apparently incoherent world. The goal of knowledge is to transcend from ordinary phenomena to minor principles, from principles to laws, from laws to the fundamentals and ultimately, to the final law of laws, the absolute. Had phenomena not been a truth, the minor principles would not have been true and so would have been our laws, fundamentals and the absolute itself. The Atharvaveda says:—

yo vidyat vitatam sutram, etc.

i.e., "One who knows the thread or chain of the thread or chain, *i.e.*, the law of the laws, he knows the great "Brahman." This is how the study of natural laws leads to the knowledge of Brahman. Really this is the idea of an absolute which Vedas inculcate and the founder of Arya Samaj and Arya Samaj itself accept. Here in this chapter a general view of Arya Samajic philosophy has been shown and the further consideration on epistemological and ontological elements shall take place in the following chapters.

CHAPTER V

EPISTEMOLOGY

There are two broad divisions of philosophy:— Epistemology and Ontology. Attempt is being made to deal with epistemology in this chapter. Epistemological side of Aryasamajic philosophy is well based. It is the same which has been adopted by great Swami Dayanand Sarasvati and enunciated by Vedas. Aryasamaj also accepts the epistemological system of six schools of Vedic philosophy. Aryasamaj, following in the foot-prints of its founder, accepts the epistemological details of six *Darshanas* collectively and entirely.

A complete theory of knowledge will define its position in regard to three problems as has been remarked by Mr. Leslie J. Walker in his book— 'The theory of knowledge' (1911)' "We have to analyse psychologically, the nature and function of those mental activities by which knowledge is acquired and to discuss the influence which they have upon one another. We have to enquire into the conditions of knowledge, to ask what precisely is to be understood by subject and object and how far knowledge is due to the activity of the one, how far to that of the other ; and we have to examine the notions of validity, truth, objectivity and to determine the criterion by which we may decide when these notions are applicable to an act of cognition, and when they are not." The epistemological value of the theory of knowledge consists in the objectivity and validity of cognitive acts and criteria by which we distinguish the true from false.

The whole problem before an epistemologist may be presented thus: "Psychologically knowledge may be regarded

either as a function of intellect, or as a function of will; or else we may hold that while both intellect and will co-operate, their functions are distinct. Metaphysically either the universe is one or many, the origin of knowledge either subjective or objective, the distinction of subject and object either relative or absolute. Epistemologically, truth is either theoretical or practical and depends for its acceptance either upon its power to satisfy our practical needs and our will, or it may be upon both. Again, our present knowledge is either a mere moment in the process of evolution, capable of indefinite modification in the future; or there are some truths which are axiomatic and self-evident and thus form a foundation upon which a system of validated truth may be built."

It should be known in this context that Swamiji did not believe in the epistemological theories of *Bauddhas, Shankara, Ramanuja* and *Jainas*. He refuted these theories and declared them incorrect in his immortal work—*Satyartha Prakasha*, the light of truth. The notions of these schools neither stand valid nor can silence the arguments of argumentators. They completely and implacably disagree with each other in their notions of the knowables. So disagreement in their theories of knowledge is quite natural. Apart from this, their theories of knowledge do not, at all, stand. Some of them say that everything is void (*Sunya*). In their opinion external objects as well as internal states are both void. But they keep mum when enquiry is made as to who is the knower of this void. If there is any knower of this void, he can not be void himself. No void can know void in itself. Knower must be different from void and must not be void. If really knower's existence is accepted the total contradiction to this theory, would cling to its neck. If there is no knower of this void apart from it, the pleaders have no right to plead for this. Some of these philosophers maintain

that world is externally nothing and existence of the world is internal. Quite contrary to this, some establish that nothing is internal, everything is externally existent. They contradict themselves. If the world is only internal (ideal) and there is no object of external existence, then there can be no verification of these internal ideas. If the external world is existent, the equivalent ideas may also be existent. Thus, there is no other way but to accept the existence of this trio: the knower, the knowledge and the knowables. Arya Samaj accepts this in *toto*.

Scepticism

There are some who believe that "human reason lures us on by false hopes only to deceive us in the end". Such scepticism was repugnant to the mind of Kant which was synthetical, critical and religious. The six philosophers of Vedic school were also not sceptic. When they started for the enquiry (*Jijnasa*) into *Brahman* or *dharma*, they were at least confident of one fact that the enquiry (*jijnasa*) falls within the scope of knowledge and is probable, and an effort in this direction will not be futile. Pragmatism, Absolutism as well as Scholastic Realism, all these three schools take it for granted that reason is valid.

Kant sees that scepticism contains in it its own refutation. The position of a philosopher is that we can know truth and though perhaps the whole truth might never be known, we have a right to seek after truth. Perhaps, these two problems are equally mysterious: (*i*) Can we know truth? (*ii*) Can we know that we can know truth ? How shall a sceptic arrive even at this conclusion that "truth can not be arrived at." If this conclusion is valid, it is a truth, probably to the sceptic the truth, and at least this one truth has been arrived at. But this is inconsistent with the very truth the sceptic started with. If to the problem,

that "Can we know that we can know the truth ?" the answer is in affirmative, the same process can lead us to truth, and if the answer is in negative, one has right to be sceptic about the scepticism itself. Thus we find that scepticism contains in it its own refutation.

The Subject and Object of Knowledge

Arya Samaj and its founder do not believe that so far as an ordinary perception is concerned, the object and subject of knowledge are one. A knowledge is obtained in two ways, one by the external attachment through intellect and the other by internal attachment through intellect. The one is in the state of awakening and the other in the state of dreams. In the case of sound sleep which is devoid of these states, the soul is without any external knowledge. But the case of a *yogic Samadhi* is different. As the stage in *Samadhi* progresses, the relation with intellect is loosened. In initial stage, the *yogi* perceives with the help of ego modified with intellect while in the highest stage the intellect disappears altogether, and the *yogi* perceives and realises through his own ego without any *via media* by virtue of his own consciousness. This consciousness is called *chit* and is not separate from the soul. This *chit* is of the soul, and the soul is the *chit*. Cne is the quality or attribute and the other substratum. Quality and substratum are one whole, eternally the same. No substratum is without the attributes and no attribute exists outside the substratum.

The ego or the self is the subject of knowledge; it is the knower. Even when it works through the via media of intellect or sense organs, the knower is the self. The other substances of the world perceived or conceived are objects. The higher soul (*Brahman*) is also ever distinct from this lower soul, the ego. He is not the subject, but the object

of knowledge when thought of, and realised. But so far as the consciousness of the soul itself is concerned, the self is the subject and not the object. The soul or self in bondage is conscious by itself of its bondage screening its free pure nature; similarly; when it will be free, it will have the consciousness of its free nature. The self consciousness for an *Atma* (soul) which is *chit*, does not involve knowledge. The knowledge does not mean the knowledge of non-difference. The subjective knowledge is the self-consciousness, implied in the word chit.

Truth can be known

The great emphasis has been laid by Swami Dayananda that truth must be known. He believes in the fact that truth can be known. The following difficulties are raised by the followers of scepticism on this point:

(*i*) The truth known will always be with respect to knower and so it can not be the truth.

(*ii*) The means through which a truth is attained, are defective, imperfect and illusive and so no truth can be realised.

(*iii*) All the processes of cognition deal with objects, which are every moment changing, and therefore, no reality can be cognised.

(*iv*) There is no reality existing and hence, the knowledge is futile. Everything that we see is relative,—relative to time and space, objects related to one another and related to 'the means of cognition.'

Swamiji has refuted these views in his work, the *Satyartha Prakasha*. A detailed discussion may be seen there. Here, the above points are replied in the same order as follows:

(*i*) Always confusion is made in considering this first view. Without a thinking subject a subs-

stance is certainly not an object of thought, but it is an object for its own existence. It does not mean that because the substance is not the object of thought, therefore, it has no existence of its own. The two objects should not be confused. The verbal fallacy of the arguments will be clear, if one asks: If the truth known is not truth because it is with respect to the knower, will the opponent regard the truth to be the truth had it not been known to the Knower, because only then it would have been independent of knower? Even then, there would be no satisfaction. If all truths are known to all persons in all times, will it be called knowledge? Knowledge invariably implies the separate existence of a knower, the object known and the knowledge concerning it. The process of knowing does not deny the reality of the object known; it all the more establishes the reality of three things, the knower, the known and the knowledge. If any one of the three be absent, the question of knowledge disappears.

(*ii*) This world is not a phantasm. With the aid of organs of sense and the deductive faculties, one can reach the truth. The phenomena of the world are real and through our organs we can arrive at truths concerning them. The question of knowledge always arises in the so-called empirical world. There is not any such an absolute world existing where there is one unity, the knower, the known and the knowledge having become one or having annihilated altogether. The question of knowledge is only concerned with the empirical world but this world has also its own reality, its own truth. No doubt the senses delude us in

some cases, but there are criteria on the basis of which we can know whether we are being deluded or not. If there is any defect in the organs themselves and in impressions, the knowledge acquired would not be reliable. Besides, there are certain limitations in perceptual process, and if organs are applied within those limitations the knowledge acquired would be reliable. Real and reliable knowledge is also acquired by the aid of the same organs of sense, therefore, to say that they always delude us is absurd and totally absurd. A piece of sugar-mass put on the front part of tongue by a man having normal organ of taste and also by a man of abnormal or malaria-affected organ of taste, gives different knowledge. The former says that it is sweet and the latter declares that it is bitter. But, sugar piece is sweet, not bitter, yet the latter is knowing it bitter, this true knowledge of its being sweet is also acquired through the same organ. If there is no decisive knowledge the delusion will also be a subject of delusion. Thus, delusion contains delusion in itself.

(*iii*) No body can deny the changeability which is being experienced in the world. Had there been no change, there would have been no conception of time or space. The perception means the perception of change. But does this change point out to the unreality? Is change itself real or unreal? If not real, does it exist or not? Certainly it cannot exist then. If it does not exist, where is the change? An argument like this contradicts the very thing that one aimed at to propound. Then what is the truth? To regard the change as change is truth. The change is

a reality, it has a purpose behind it. This has a complete reference to causality.

(*iv*) To say every thing relative is also absurd. If there is no related substance, there would be no relativity. Relation can not be related with a relation nor can it be related with a chain of relations. For relation there should be reality in its start as well as in its end. Relation can not rely on relation only.

How can one arrive at truth?

According to Swami Dayananda Sarasvati the following five tests should be applied in determining truth.

(*a*) All that conforms to the teachings of the Vedas, nature and attributes and characteristics of God, is right, the reverse is wrong.

(*b*) All that tallies with the laws of nature is true; the reverse is untrue.

(*c*) The practice and teachings of the *aptas*. *Aptas* include pious, truthful, unprejudiced, honest and learned men.

(*d*) The purity and conviction of one's own soul.

(*e*) Eight kinds of proofs:—

Perception.	History.
Inference.	Deduction.
Analogy.	Possibility.
Testimony.	Non-existence or Negation.

So far as the definition of these eight evidences are concerned, Swamiji agrees with *Gautama* and *Kanada*. He

accepts soul as finite and God infinite. Soul has a limited knowledge while God has infinite knowledge.

Purpose of Knowledge

The purpose of knowledge, even of the material one is to attain immortality. In Vedic philosophy, acquirement of knowledge without purpose is not prescribed. In Swamiji's view, the right knowledge is one which leads to right conduct of life. Knowledge must be transcribed into the dealings of life which is aimed at to attain the emancipation as its final goal. But ,it must be remembered that, according to Swami Dayananda, the ultimate aim of knowledge is not to become all-knowing which is really an improbable probability. One should only aim at the purpose, and if one has realised God in all the phenomena of the universe, he has gained sufficiently to acquire the great bliss.

The facts regarding intuition and the idea of the absolute have been properly and expressly revealed in the previous chapters. They need not be dealt with here again.

To sum up, in the matter of theory of knowledge we have to say that the founder of Arya Samaj synthesises the essentials of various doctrines. He is not sceptic. He does not refute realism as of Aristotle and others which means systematisation and co-ordination of the diversities of the nature without attempting to explain them. He believes in the real coherence of the objects perceived, and mind, the perceiver. In methods of acquirement of knowledge, he is a pragmatist also because, he thinks that the world is presided over by laws and principles, which can be studied by observations, by the processes of induction and deduction, that is by the so-called scientific method. He believes in the absolutism also so long as it does not stand against realism.

It may transcend realism but not contradict it. To him, the Absolute means the all-embracing principles. It does not reduce the world to a chaos. The absolute is the law of laws, and knowing the absolute means knowing God.

This is the theory of knowledge which Swami Dayananda gave to his Arya Samaj. Arya Samaj stands by it in its letter and spirit both.

CHAPTER VI

CONCEPTION OF GODHEAD

In previous chapters it has been frequently expressed and sufficiently established that a careful study of the ontological side of Aryasamajic philosophy leads us to accept the three eternal subtances—God, soul and matter. These are the eternal causes of universe. Since the time immemorial the mystery about them remains unsolved. In the realm of philosophy they are the centre of all philosophical investigations and thoughts. Here, in this chapter attempt is being made to give some ideas of God, the one of the three eternal substances accepted by Aryasamaj.

The conception of God-head which Aryasamaj owns and propagates is wholly and solely dependent on the Vedas. Some scholars lay an undue emphasis on the view that the Vedas speak to us of the polytheism and there in them no clue of monotheism and pantheism is found. But an internal survey of the Vedas will result in a great reversal against their claim. Really, Vedas neither teach of polytheism nor of pantheism. They discard the plurality of God and at the same time also the idea of God and the world being one. The world full of sorrows and mortalities is, really neither a part of God nor there are many gods at the root of the worldly phenomena. There is hardly any verse available in the four Vedas which may give any trace of the idea lying behind this 'Ism'. The Vedic hymns unequivocally express the conception of one supreme being. The polytheism in the Veda is the creation of the minds of those who treated the Vedas in their political interest. They tried to excel the teaching of the Bible undervalueing the prestige and importance of

the Vedas. Some friends, to all their ignorance, still cling obstinately to this view and speak of the things off and on, in the same tone. They have no argument to consolidate their views, but the advantage of the proverb that a lie repeated many times becomes truth. In doing so they, at the same time, forget that such a manufactured truth refuted so many times loses the factual values gained on the false ground.

It is also entirely wrong that there is no trace of monotheism in the Vedas. We can find in the Vedas the highest, the most exclusive and the most exalted kind of monotheism. In support of this and to give a real idea of God's nature we give some important citations here from the Vedas:—

(*a*) *Indram mitram varunamagnimahuh*, Rg. 1. 164.46. *i.e.*, they call Him *Indra*, *Mitra*, *Varuna*, *Agni* and He is *garutman*. He is one and the wise men call Him by many names, *viz.*, *Agni*, *Yama* and *Matarisvan.*

(*b*) *Agne bhurini tava jatavedo deva svadhavo amritasya nam.* Rg. 3. XX-3.

i.e., Many are thy names, O, *Agni*, the immortal self-refulgent, God, Divine, *jatvedas* and many attractive feature and winning virtues, All-inspirer, see the wise and pious sages in thee.

(*c*) *Tvamagne pitaramistibhirnarastvam bhratraya samya anurucham.* Rg. 2-2-9

O, self-refulgent being, men seek thee, as a father with their prayers, They win thee, O source of light, to brotherhood by holy actions. Thou art a son to him who duly worships thee. Thou guardest him from injury as a trusty friend.

(*d*) *Indro mahna rodasi papratha-chhva indrah surya marochayat.* Rg. 8.3.6.

With might Indra has spread out heaven and earth. By His power hath the sun been lighted up. In Him are contained all creatures and in Him the purified *somas*, the souls.

(*e*) *Eso ha devah pradisho nu sarvah, etc.* Yajur 32.4
This very God pervaded all regions. Yea existent from the beginning. He abides in the centre of all. He has been and ever will be. Facing all directions he tends before you, O, man.

(*f*) *Yo nah, pita janita yo vidhata dhamani veda bhuvanani visva. Yo devanam namadha eka eva tam samprasnam bhuvana yantyanya.* Yaju 17. 27.

He, who is our father and progenitor of all things, who rewards every one according to his deserts, who knows all the heavenly bodies and habitable globes, who gives the names to the creatures as well as to the world He creates, who is one without a second, is our supreme lord in whom all things, riddles of sentient and non-sentient are comprehended in world.

(*g*) *Tamid garbham prathamam dadhra apo yatra devah samagachhanta vsive.* Yajur—17-30.

He is the supreme being in whom the primordial elements received the generating power and vital air are clad in the eternal, expensive, subtle material cause of the universe, whom the *yogis* with purified souls and enlightened minds attain to, who is present in the inner-most recesses of the eternal souls and the primordial atoms, who is sustained by His own power, in whom all the worlds are established.

(h) *Na dviteeyo na triteeyashchaturtho napyuchyate sa esa eka eva ekavrideka eva.* Atharv. 13.5.20 *i.r.*, He is only one, there is no second, no third, no fourth God.

(*i*) *Paritya bhutani paritya lokan paritya sarva pradiso disascha.* Yajur—32.11.
God pervades through all matter and space even the distant suns, the far-off directions and is consciously present every where. He is conscious of His own powers. He is all-bliss and has eternal happiness. Any human soul that perceives and realises the existence of this divine being within himself and lives in the presence of Him, is saved.

(*j*) *Sarvam tadraja varuno vichaste yadantara rodasi yat parastat.* Atharva 4.6.5.
All this the royal Varuna beholdeth, all between heaven and earth, and all beyond them. He has counted even the twinklings of man's eyes. As one who plays dice, He settles all things.

(*k*) *Tadejati tannaijati taddoore tadvantike, etc.* Yajur 40.2.
He moves all but Himself does not move. He is far and He is near *i.e.*, everywhere. He pervades inside and outside of all.

(*l*) *Sa paryagachhukram akayam abranam asnaviram shuddham apapaviddham etc.* Yajur 40.8
He overspreads all creatures. He is entirely a spirit without the form of either of a minute body or extended one which is liable to impression or organisation. He is the ruler of the intellect, self-existent, pure, perfect, omniscient and omnipresent. He has, from all eternity, been assigning to all creatures their respective purposes.

(m) *Tisro vach eerayati pravahnih rtasya dheetim brahmano-maneesam.* etc. Rg. 9.97.34.

> The all-sustainer God in the beginning of the creation reveals the trio of the Vedic speeches (in the heart of sages) which covers in them all the eternal knowledge and laws of the universe. The exoteric sense of these speeches is grasped by those who have a masterly hand over the words and their application, but the esoterie knowledge is known by those who are accomplished with self-realisation and innate intelligence.

This excellent kind of monotheism is found in the Vedas. But it is most unfortunate that it has been totally misrepresented by some scholars. The hymns quoted above distinctly and explicitly declare that there is only one God and He attributively is All-truth, All-knowledge, All-beatitude, Incorporeal, Almighty etc. He is omniscient, omnipresent, immortal, supreme, eternal maker of the universe and is primary source of true knowledge. All these atrributes and the other attributes of God described in the second principle of Arya Samaj are found out in the Vedic hymns. In this chapter all the attributes of divine being can not be fully described. Here only a few have been given and dealt with. The attributes of God according to Arya Samaj and its founder, may be very appropriately arranged under three categories: the metaphysical, the cosmic and the ethical. As one starts the consideration of God's nature and characteristics, several views adopted by modern thinkers intrude themselves on his mind. According to one of them, God is a useful fiction. In the primeval stage of social organisation, the compact minority of clever men wanted to dominate their followers. Their strength lay in force, fraud and organisation. This they increased considerably by inventing

a powerful and fictitious being whom they named God. This invention was made to solve political purposes, and religion, according to this view, was treated as a handmaid of politics.

The other view which has the backing of some influential men, supports by its arguments that all reality is ultimately one. All objects of daily individual experience are a mere appearance and experiment itself, in their opinion, has no higher value. The one reality seems in so many forms. This view places God as the reality of non-sentient, non-personal, non-moral and all-inclusive substance.

Christianity and *puranas* have made us familar with a third conception of God-Head. This reduces the distinction between God and man. If this view is accepted, God will be our comrade in suffering and misfortunes and thus, will not remain all-bliss.

All these three views referred to above, are unsatisfactory. According to Vedas and Arya Samaj God is not a fiction produced by clever brains but a real existence. He is a person self-conscious and capable of having intercourse with other persons. He is all-bliss. These three characteristics (sat—existent, chit—self-conscious, and ananda—all-bliss) are mentioned in first trio of divine attributes when He is personified as *satchidananda*. This is a very important point to grasp in the conception of God-Head. He, being free from the limitations of time and space, does not assume a corporeal form and is quite free from birth, growth and death. He is also free from sufferings, ignorance and malice. These characteristics of God come within the purview of metaphysical attributes of God.

As regards cosmic attributes of God, the relation between God and the world, can be here referred to. According to the theory of creation the first view is that God created the world out of nothing. He issued the fiat 'Let it be' and there, forthwith it was. Let it be plausible to some, but is not

acceptable at all, to those who believe in a rationalistic outlook. The idea of the creation of matter out of nothing, if accepted, would outrage the scientific thought. All that science knows and teaches of, is transformation. Transformation implies continued existence of stuff that undergoes transformation.

Another view that is commonly held by some thinkers, is that of emanation. The world emanates from or is evolved out of God. In this view God and the world are essentially the same stuff and the world as emanation of God, may be regarded as numerically distinct from God, but is not generically, qualitatively, different from Him.

In order to accept this view, we must either immaterialise the world or materialise God. Again, we must either shut our eyes towards many imperfections of the world or take God to be imperfect in his being or in the power of self expression. But it is not proper at all.

A third view that of the naturalists ignores the existence of God. According to this the world, we perceive, is the combination of material elements. These combinations are the result of a chance and so is also the result thereof. Let it be granted for some time, but can chance explain the presence of all-pervading order in the universe ? Modern science has changed our conception of the world profoundly. The world is no longer a tiny thing that it was supposed to be. Distances in space are reckoned by millions of light years. Secondly, science emphasises the region of law everywhere. Is chance in the position to explain all this ? On the other hand, it is not merely the existence of the world-wide order, but also its continuance through the ages that demands a rational explanation. It can only be explained on the assumption of an intelligent spirit producing and maintaining the order. This is the view which is Vedic and held throughout by Arya Samaj. God does not create the world out of nothing,

does not evolve it out of himself, is not unconcerned with it either. He ordains the law which makes it a universe rather than a sheer multi-verse or a chaos. The pervasiveness of law also throws light on another vexed question. Is there only one God or are there many Gods ? The universe is one single system pervaded by one law. If there is a law-ordainer, he must be one. For polytheism there is no future. The belief of a pantheon of gods and goddesses has no sanction in the four Vedas. The Vedic hymns quoted before themselves are quite clear and emphatic on this point.

By the ethical attributes of God are meant the attributes dependent upon the relation of God and man. The historians of religion tell us that man's conception of God in relation to himself has passed through three stages. God has been conceived successively as king, judge and father. In the earliest stage stress was only laid on the power of God. God was conceived as the administrator of all affairs. None could dare challenge his authority. His will was law.

In the second stage God's power was not questioned, but the element of caprice was eliminated from it. God, it was held, administered all human affairs in a just manner. The essence of justice is equality of all in absence of valid ground for differential treatment. When rewards and punishments are based on merit and demerit, each one gets his due. This is the dispensation of justice. When they are based on the whims and idiosyncrasies of the man-wielding authority, justice is outraged. When God is regarded as a just administrator, it is automatically held that each individual reaps what he sows. This implies a belief in the law of action (*Karma*).

In the third stage, it is affirmed, God is regarded as father, as the embodiment of love. A question of tedious nature arises here whether mercy and justice are incompatible. So far as the truth is concerned, it seems to be that mercy and

justice are not incompatible. Justice means giving each individual his due, neither more nor less. Mercy means tender solicitude for the welfare of some one. God is a judge and also a loving father. He gives each man what is his due, because in this lies the good of the man. Punishment is not necessarily evil. It is an evil only when it is undeserved. When it is deserved, it is positively good. Punishment chastens and cleanses the offender, it restores him to the position that he occupied before his fall. Thus, God is an administrator and justice and at the same time, he is also merciful. Vedic hymns call him justice, merciful and ruler of all.

God is the ultimate primal ground of knowledge

One most salient point regarding the nature of God is to be considered here in these lines. In the Vedic philosophy God is not merely the creator, justice and father, the embodiment of love, but, at the same time, is the ultimate primal ground of all true knowledge. All true knowledge, that we can possess, has its source in him. He is the revealer of knowledge of all we know. When we enter the epistemological side of philosophy, the problem that arises in our minds is how knowledge dawned in the minds of people in the primitive stage. Simultaneously, with that, another point of the same knotty nature intrudes itself on our minds for solution, and that is how the thought and language got their origin in the human mind. Knowledge is the result of thought and language. No thought can ever take place without a language and no language can ever be devoid of thought. They are closely interwoven. It is why Aristotle calls language an outward thought and thought the inward language. In his opinion both of these are logos. Really wherever a word exists, the correspond-

ding thought is sure to exist and a thought has no clear and distinct shape in the mind of the thinker unless it is fixed in a word. So, the thought and language of a man grew simultaneously and our surest method of tracing the thought of man to its very root, is to trace the history of the human speech. Vedas supply us with ample material for tracing the origin of human speech and thought. Vedas are the divine revelation. Their teaching about this problem may be of a very great importance. Where did knowledge first dawn from ? Where did idea get its origin and where did language come from ?, these are the questions which deserve satisfactory answers. The theory of revelation will lead us in the right direction. In the *sanskrit* language the alphabetical sound is called '*Akshar-samamnaya*, which is quite significant in all its respects. Vedas which are the repository of all true knowledge and are held in the position of revelation, contain all store of knowledge in literal sounds. Generally these literal sounds are symbolised as *Aksara*, the eternal sound of nature. The origin of the articulate speech of man rests on this '*Aksara*'.

This means the *vacho-akasam*, the nucleus on which all speeches rotate. This *aksara* is eternal and has its seat in the mind of the most sentient being, God. He is the originator of thought and speech in the beginning of each creation cycle. He revealed knowledge and language in the pure hearts of seers who were quite competent to receive and retain the same. The verse of Rgveda (X. 71.1) cited here with its translation, would clear out this mystery.

Brihaspate prathamam vacho agram yatprairata namdheyam dadhanah. Yadesham srestham yadaripramasit prene tadesham nihitam guhavih. Rg. 10.71.1.

Translation : Oh propagator and protector of the Vedic speech ! When the Almighty God, the master and controller of the Vedic law, infuses into the hearts of the worthy

sages the names according to their true and essential features, that divine act itself becomes, so to say, the initiative to all the mutual dealings and right conduct of human beings. That excellent and pure revealed knowledge itself deposited in the innermost recesses of the hearts of the seers, is for the benefit of the whole world.

Some modern thinkers refute this revelation theory and seek to solve the problem of the development of the language and knowledge in the terms of evolution. It is their emphatic say that all refinement of the language and knowledge is the result of evolution. Both of them grew step by step and stage by stage. It is absurd to think of a sudden development or revelation of them. This view may be plausible to them but is not at all, acceptable to those people who have faith in rhymes and reasons. Evolution, as we can broadly consider, has three categories—the biological, the intellectual and the cosmological. But right thinkers of the age have proved all these evolutions futile and useless. Their intelligent and logical refutations have already shaken its foundation. It is why the evolution theory is taking an unhappy send off .from the surface of the world.

So far as the intellectual evolution is concerned, it is quite impossible. Language and intelligence are not the result of an evolution. They come into man by the process of godly revelation. The above quoted verse throws ample light on the subject. It very distinctly reveals the nature of the Vedic speech infused in the heart of the sages in the beginning of the creation. Vedic language is, as the philologists maintain and accept, the mother of all the worldly languages. Thus, all the languages are the daughters of this Vedic language. Though some philologists have different views in this regard yet their views have no philosophical backing. Modern philology is not a science. It is imaginary and is a creation of some western scholars. This problem of

the origin of thought and speech can not be solved by philology. So, modern philology has no ground.

Vedic language is the language which is the result of the revelation by God. Vedic language is the first and there was no human speech before it. It is the origin of all human speeches. To indicate this fact the words—*vacho agram*' have their place in the verse. Such a revelation takes place in the very beginning of each cycle of the universal creation, therefore, the verse calls it as '*prathmam*', the first. This is useful in naming all the objects of the world and all the names of the things are given in the beginning by this, is clearly indicated by the words '*namdheyam dadhanah*', That it is a scientific language and is also complete in all its grammatical aspects, is signified by the word '*Sreshtham*' the supreme to all. All the languages of the world are the subject of geographical boundaries and limits drawn between one country and the other. But, this Vedic language is not the language of any country or people. It is not the language of some fixed people dwelling on any fixed part of the globe. It is a language which is beyond the omissions and incompleteness that other modern languages of the world have in them. This fact is revealed by the word '*aripram*', without any defect. In each creation it comes through the revelation of God, this is meant by the word *prena*, *i.e.*, through revelation. It is not the speech which comes newly by other means but it comes lying hidden in the hearts of the *Rishis*. Therefore, the verse is significant in containing herein the words '*Guhanihitam*'—hidden in the depth of heart. Thus far the Vedic revelation. Let us, for a moment, think of our experiences. Producing some scrawls on the white sheets of paper we are sitting in an open space. We feel ourselves a little uncomfortable. We look up and find that the whole sky above us is over-whelmed with black clouds. We at once remember that last sunday similar

clouds soon burst into a torrential rain. It is likely they will do so to-day. We should hurry up and get into the room.

Here the questions arise : How do we know that we are feeling ourselves uncomfortable ?' How do we know that we are writing on sheets of paper ? How do we know that a torrential rain is imminent ?

That we feel uncomfortable, we know directly and immediately. That we are writing is known to us by our muscular sensation. That we write on the sheets of paper is specified by a visual perception which incorporates in itself some past memories. The perception has essentially an objective reference, it is a relation between the self and the non-self. The laws of this relationship are not ordained by us. When we open our eyes we do not determine whether we shall see anything, if we do see, we do not determine the objects that we see. That is determined for us and not by us. Our conviction, which may shortly become knowledge, that a torrential rain is coming, is based on inference. All the inference is itself based on the existence of the law of unity and uniformity of nature. These laws are verified by experience, but are not discovered by it. All experiences of individual connections presuppose them. They are intuitively perceived. The ultimate principles of morality and religion also are intuitions. According to the Vedas God is the ultimate primal ground of all true knowledge. He is our *adi-guru*, the first teacher. He is the light that illumines all. Even we can know him by the light that He himself gives us.

Here this question will raise its head : How the formless and thus speechless God did reveal the knowledge and its *via media*, the language ? The answer will soon follow its way that God, the Great and Almighty, Eternal Spirit, undergoes no modification and requires no instrument for this purpose. He is supremely powerful being endowed with innate omniscience, omnipotence and activity.

All forms and organic or inorganic instruments are subjected to the spatio-temporal limitations and mortality and therefore, they can not be the medium of the acitvity of the omniscient being. His knowledge and activities are not conditioned or circumstanced by any limitation, but are absolute and innate.

The other point is that the human mind is moved to a conception of new thoughts or to a planning of new designs either under the influence of education or under the stimulation of some keenly-felt necessity or in a few cases also through a perspective precaution. But the divine mind is not subject to such laws of education, necessity and precaution as frail human being's are controlled. The law of divinity is his own constitution. Unimpressed by any external motive, unurged by any necessity, the elements of God will flow into an organisation or design and revelation of thought and speech only impelled by inherent omniscience, omnipotence and constitutional voluntariness.

Some main functions

The functions and activities of God are multi-farious and countless. But here a very few of them have been described. Only four functions have been given here. They will be able to clear the other divine mysteries. The function of the creation, maintenance and dissolution of the world and the administration of justice are due to God. God creates the world, maintains the world and in time dissolves the world. He administers justice to souls in conformity to their actions.

This world is called *jagat*, the moving whole. The term *jagat* means the thing which is moving or full of movements. So this Vedic term for the world indicates that this world is moving every moment towards its purpose. What kind of

motion or movement is found in the world, is a question which has many answers. But the convincible one is that every thing of this world has been affected of some change. This change is following an order of events. The most appropriate word in *sanskrit* for this change or movement is *parinama.* All moticns or mov ements may be very comprehensively of four kinds. The first of them is that which affects the substance, and is beginning and destruction. The second of them is alteration which affects only qualities. The third is that which extends or contracts the quantity and affects only quantity. The fourth is the spatial movement or the alteration of place or position. These are the variations of motion which have been accepted by different thinkers. But there are no two opinions among the philosophers about this fact that the world is moving. How did this movement come in the world ? The matter in its first state was in an equilibrated position and was totally inert. So, without any intelligent mover no motion can take place in inert matter. In this state of homogeneity all movements are stopped and at a stand-still. Where is the mover who moves it ? Vedic philosophy answers this question by telling '*tadejati tannaijati*" Yajur 40.4, that is, he moves all, but himself is never moved. Says Aristotle in the same tone, "God is merely the source of movement, the first mover who himself is never moved." The complete Vedic verse reads thus : *Tadejati tannaijati taddoore tadvantike, tadantarasya sarvasya tadu sarvasya sya bahyatah.* Yajur, 40.4. *i.e.*,—

He moves all, but himself does not ever move. He is far, he is near and is pervading everywhere. He pervades the inside and outside of all. Here the question comes again: "How does the all-pervading God issue motion in matter while, without any space no motion can be thinkable ? For motion there should be space. But God is all-pervading.

How can He issue motion in matter in absence of space ? The shortest and most striking answer of the question is "Will precedes motion". God wills and motion prevails on. He does not need any space for this purpose. Only His will creates motion in matter. This Will of God has the germs of plan, design, purpose and wisdom and perseverance. This is called '*iksana*', the desire of working out the elements at disposal in their assigned work.

In this world every thing has some temperature for its normal existence. Nothing in this mechanical world is without temperature. That the world has an enormous heat for its existence, is a fact known by the scientists who invented the "Mechanical theory of heat". The founder of this theory (Mr Clausius) has divided this heat in two parts. One has been defined as the energy of the universe which is constant and is convertible into work. The second is the entropy of the universe which tends towards a maximum and is not convertible into work. This is directed inwards. This is, every moment, affecting the energy of the universe which has got engaged in work. There is a great struggle between these two energies.

This first energy also converted into heat and distributed in cooler masses, is irrevocably lost as far as any further work is concerned. On the other hand the entropy is continually increasing at the cost of the other half, the first part. The sum of heat and energy in the universe must continually tend to be reduced and dissipated. All differences of temperature must ultimately disappear and all organic life and movement must cease, when this maximum of entropy has been reached. That would be a real end of the world. This is the idea of dissolution. The first part of heat is declining and the second, entropy is increasing. The maximum of entropy is the state of the total disappearance of the workable heat. It is the dissolution of the

universe. Then there arises the question : Who will import heat again into matter to let the universe come forth ? Vedic verse replies this knotty question like thus :—

Rtancha satyancha abhidhattapso adhyajayata Rg X-190 I *i.e*, that the eternal laws and heterogeneous material elements were manifest from the all-pervading heat issued by the divine creator. Again—

Brahmanaspatireta san-karmarivadhamat. Devanam purvye yuge asatah sadajayata, Rg. X 72.2 *i.e.*, Almighty omniscient lord, at first, heated the material elements like a blacksmith who heats his material of iron etc., to mould them in different instruments. By this process, in the begining of creation, the phenomenal world comes out from an inert, heatless, homogeneous matter.

Thus, to sum up the subject it is substantiated here that it is the divine spirit who imports heat and exerts motion in inert and equilibrated matter. He also maintains the created world and dissolves it after its maturity. He administers justice to all the human souls according to their desert. Therefore, God is creator, maintainer, and dissolver of this world. He is just and administers justice. Other details regarding nature, characteristics and functions of God have been given in previous chapters.

CHAPTER VII

THE SOUL

In this chapter attempt is now being made to throw light on the nature of soul, the second eternal entity accepted by the Arya Samaj. Vedas also delineate this soul as second eternal substance. According to them the soul is not a mere breath, as some other religions preach, but it is a real, separate eternal existence. It is unequivocally declared in many Vedic verses that this human spirit is neither the part of God nor is something material. In this modern age of science human mind has penetrated the mystery of the matter. Daily inventions and their successful results are compelling us to believe that the day is not far distant when the whole matter would seem naked through its fleeting phenomena. The achievement has made the people of today mad. The poison of materialism through the joy of victory over matter, has totally poisoned the minds of intelligentsia. It has become a fashion to speak everything in the sense of scepticism, nihilism, scientific speculations and the materialistic objective externalism. Even the most knotty and unsolvable problems like creation of the universe; life and its after; are tried to be tackled by remaining within the four corners of these 'Isms'.

It is no doubt that the materialistic attainments of human mind in the present, are very wonderful and they make us think of the highest degree of intellectual penetration into the mystery of matter, but at any rate it can not be maintained that matter is all-in-all at the root of these worldly phenomena. It is not matter that penetrated her mystery, but it is human spirit and its mind that penetrated her mystery.

If one thus sees the things in true perspective, he will arrive at the conclusion totally against the materialistic point of view. It will lead to believe and maintain that human spirit is supreme to matter and her plays. All material achievements and display are meant for this human spirit. It is this conscious reality that really, by dint of perseverance and intellect has made the matter naked, not that that the matter herself became naked. Nothing can be more pernicious than this that a human being should be declared to be a void, a phantasm, a breath, a material force, and no more. Once admit this airy nothingness or the materiality of the human spirit, you will at once find that with it down goes the whole fabric of all religion, morality, and scientific inventions. In accepting the non-reality of soul the whole lofty structure of culture falls down. All the seeds of religion and culture lie in human spirit, not in the material organisation.

In previous chapter it has been maintained that this human spirit is such an entity which measures all. Every body is conscious of it intuitively. One can deny any other existence but not his own. All investigations start from known to unknown. The most known to any one is his own self. So, it is our self with which we measure all our success and failures. It is the self which determines all our interests in life. It is the self that decides our relationship with the outer world and other beings. Some verses from Vedas are quoted here with their English rendering to throw light on the subject :

1. *Ayam hota prathamah pashyatemamidam jyotiramritam martyesu ayam sa jajne dhruva a nisattah amartyas tanva vardhamanah.*

—*Rg. VI.-IX.* 4.

This human spirit is the main controller of all organic activities and is an immortal and eternal light among all the

mortal and non-eternal material organizations. This lasts for ever and being imperishable by nature, grows up with the growth of the body.

2. *Anachchhaye turgatu jeevamejad dhruvam madhya aa pastyanam jeevo mritasya charati svadhabhira-martyo martyena sayonih.*

—*Rg. I.* 164. 30.

This human spirit, having its influence throughout the constitutional human frame by its power, remains imperishable. It moves the organs and nervous system. It reaps the fruits of actions being stationed in the mortal form of the whole world that is mortal.

3. *Asvatthe vo nisadanam parne vo vastiskrita. gohbaja it kilasatha yatsanavath purusam.*

—*Yajur.* 35. 4.

O, Souls, Do you think that this ever-changeable and perishable world is your place of abode. You dwell in the body which is always subject of death and sorrows. You, do the worship of God and do good action by your limbs.

4. *Vayuranilam amritam athedam bhasmantam sariram. Om Krato smar klive smar kritam smar.*

— *Yajuh*, 40. 15.

O, human soul, you, at the time of departure from this world, remember your Lord, Om, the protector God, yourself and the good actions you have done in the life. The body which you leave here is destined to be reduced to ashes. The *pranas* working in the living body will leave it and will submerge in their causes.

5. *Yasya prayanamanvanya idyayurdeva devas mahimanamojasa yah parthivani vimame sa etso rajansi devah savita mahitvana.*

—*Yajur*, 11. 16.

The whole organic system follows the movement of human spirit which is the seat of power. Besides, this human soul measures physical world in different ways. This is also swift and mighty in its own function and moves the organs.

6. *Patango vacham manasa bibharti tam gandharvah avadad garbhe antah. tam dyotamanam svaryam maneesa—mritasya pade kavayo nipanti.*

—*Rg. X.* 117. 2

Human consciousness has its hold upon the power of speech with mind, and the same speech is pronounced externally by the '*Pranas*', the vibration-creating forces. This internal, spiritual and mysterious speech is preserved by wise men as a truth.

7. *Retodha asan mahiman asan svadha adhastat prayatih parastat.*

—*Rg. X.* 129. 5.

In the beginning of the creation there existed a large number of emancipated souls with innumerable others who had to reap the reward of their previous actions. The matter was below and will (God's will) above.

8. *Apasyam gopamanipadyamanam ach a para. cha pathibhischarantam. sa sadhreecheeh sa visucheer vasana a varivarti bhuvanesvantah.*

Rg. I. 164. 31.

I, through the eye of wisdom, see that the controller and protector of the whole organic system, this eternal human spirit, sometimes remains in body and sometimes without body. This comes in and visits frequently the different forms and various species according to its good or bad acts.

9. *Brahma devanam padveeh kaveenamrishir vipranam mahiso mriganam, seno gridhranam svadhitirvananam somah pavitram atyeti rebham.*

Rg. IX. 96. 6.

In this verse the human spirit is called as '*devanam brahma*', *Kavinam padvih* ; *vipranam rishih*; '*mriganam mahisah*; *gridhranam senah*'; and *vananam svadhitih*. Soma is here used for the eternal conscious being that enjoys all experience. The external world as revealed by the senses finds its purpose and object and therefore, absorption in this central being. This is fully expressed in the sentence "*Somah pavitram atyeti rebhan*.

In this verse senses are called '*devas*' because they have their play in the external phenomenal world, and because it is by them that the external world is revealed to us. Hence, *Atman*, the human spirit is, *brahma devanam*', the conscious entity that presents to its consciousness all that senses reveal. Similarly senses are called '*Kavis*' because one learns by their means. The human spirit is '*padvih kavinam* or the true sentient being that understands the working of the senses. Further, in the verse human consciousness is called '*rishir vipranam*, the cognizer of sensations; '*viprah*' meaning the senses as the feelings excited by them pervade the whole body. The senses are also called the *mrigas*, for they hunt about their proper element in the external world. The human spirit is '*Mahiso mriganam*' *i.e.*, the great of all the hunters. The meaning is that it is really through power of this human spirit that the senses are enabled to find out their proper objects. This conscious entity is again called *syenah*; as to it belongs the power of realisation, and '*gridhras*' are the senses for they provide the material for such realisation. This human spirit then pervades the senses. Further, this human soul is called here as '*svadhitir vananam*—the master whom all senses serve. '*Svadhitih*' means *Atma*, the soul, for the activity of Atma is all for itself, man being an end unto himself. The senses are called '*Vana*. for they serve their master, the human spirit. In this verse thus the nature of soul is described very nicely.

On the strength of these foundation and authority the *Upanishads* and *Darshanas* that take their existence from the origin of Vedic philosophy and religion throw more light on the nature of soul. Describing human spirit the *Prasnopanishad says* :—

Esahi' drasta, sprasta, shrota, ghrata, rasayita, boddha, karta, vijnanatma purusah. Prasna 4.9.

Yes, the human spirit is that that sees, feels, smells, tastes, wills, knows, does and understands every thing. The human spirit is the real conscious man.

While in Vedas the soul or human spirit is described and accepted as an eternal substance, as the verse cited above declares, some thinkers of the present maintain their views against this and say that there is a plastic carbon compound called protoplasm, composed of four inseparable elements: Carbon, Oxygen, Hydrogen and Nitrogen which is physical basis of life. But to do justice to this physical basis of life, it must be remarked that although the presence of these four elements apparently fixes it as a physical basis, yet that it always possesses a definite composition, is very much doubted. From the very initiative stage of this theory to this time none could have courage to say about the fixed quantity of these four elements in forming the protoplasm. It is still doubtful as to what quantities of these elements lead to successful formation of this chemical compound. Doubting even the accuracy of this even Prof. Nicholson comes to this conclusion and says "It has not yet been shown that the living matter which we designate by the convenient term of protoplasm has universally and in all cases a constant and undeviating chemical composition ; and indeed there is reason to believe that this is not the case" (Nicholsons Zoology, P. 9).

Besides this, in consideration of the vital phenomena presented by the lowest animals scientific authorities have

been obliged to confess that organization is not an intrinsic indispensable condition of vital phenomena. Speaking of the smallest animalcule Amoeba, remarks Professor Nicholson, "This animalcule, which is structurally little more than a mobile lump or semifluid protoplasm, digests as perfectly as far as the result itself is concerned as does the most highly organized animal with the most complex digestive apparatus. It takes food into its interior, it digests food without the pressure of a single organ for the purpose, and still more it possesses that inexplicable selective power by which it assimilates out of its food such constituents as it needs, whilst it rejects the remainder. In the present stage of our knowledge, therefore, we must conclude that even in the process of digestion, as exhibited in the Amoeba there is something that is not merely physical or chemical. Similarly any organism, when just dead, consists of the same protoplasm as before, in the same form and with the same arrangements; but it has most unquestionably lost a thing by which all its properties and actions were modified and some of them were produced. What that something is, we do not know and perhaps never shall know and it is possible, though highly improbable, that future discoveries may demonstrate that it is merely a subtle modification of physical force. It appears, namely in highest degree probable, that every vital action has in it something which is not merely physical and chemical, but which is conditioned by an unknown force, higher in its nature and distinct in kind as compared with all other forces. The presence of this vital force, may be recognised even in the simplest phenomena of nutrition, and no attempt even has hither-to been made to explain the phenomena of reproduction by the working of any known physical or chemical force."

In the Vedas the human spirit is called the "*Hotar*", for it makes the organs and body take their nourishment and

becomes the main force in the digestion, assimilation and excretion or movements. In Rg. veda I. 164.20 it has been expressly said that this human spirit tastes the fruit of the matter and its creation. The verse says :—

'*Tayoranyah pippalam svadvatti*', *i.e.*, one of the two eternal substances, the human spirit tastes the tasteful fruit of this material world.

The main difficulty that comes in the way and remains to be considered is this that as to how the altogether immaterial spirit can perceive the material objects and therefore can receive the external impressions on the sensorium. This becomes augmented till further, when we consider the parallel and correlate question of the action of the human spirit upon matter. Here may lie a heavy mass of iron which is 20 seers in weight. At the command of the spirit the arm rises and the weight is lifted up. Here is another mystery to be explained. How can altogether immaterial spirit lift up the altogether material and external weight of twenty seers ? Replies the impatient reader, the weight is moved in consequence of the hand. But, who moved the equally material hand ? One may go a step further and say that the feat was accomplished by a regular contraction of the muscles, but the muscles are material still, and the question still remains, who contracted the muscles ? Here the intolerant physiologist may say that there passed a nervous current from the brain and it straight contracted the muscles. But the question still flutters before the mind, what stimulated the nervous currents? One answers, the will of the spirit. Here lies the question of questions, how could immaterial spirit stimulate, by his immaterial will, the solid, white, fibrous, silvery material nerves to yield up their nervous fluid and contract the muscles? It is plain then, that there can be no escape from the final riddle, and whence this riddle? Clearly enough from the preconceived erroneous notion

that the spirit is an altogether immaterial airy nothing, phantom-like, or breathy something. This immaterial spirit can lift the mass through material means under its control. It is not a non-entity, but it is the Atma and is at least as good a substance as matter, as good noumenon or substratum as ordinary external objects are possessed of, and it will be clear how substance can get upon substance or be impressed by substance when it is admitted as a real substance.

Really this peculiar substance, the human spirit, is the seat of two grand manifestations, the voluntary and the involuntary. The voluntary or the conscious functions of the human spirit are the functions called—cognition feeling and will; also called : consciousness, feeling of pleasure, feeling of pain, desire, repulsion and conscious exertion. These voluntary functions of the spirit have formed the basis of discussions and controversy of all metaphysicians who have ignorantly or willingly neglected the treatment of the other sets of functions.

These other sets of functions are : respiration; nictitation, physiologic building and animation or sensation, movement, activity of senses or organic feelings. The result of the separation of these two sets of the functions of the spirit has been that schools of metaphysicians and scientific men have been set up in conflict with each other, both denying the substantiality of the human spirit. The metaphysicians deny this substantiality evidently on the ground that sensations, feelings, desires, wills and ideas, perceptions and cognitions have no independent existence of their own, but seem to be manifested only in organised structure. It is a general tendency among metaphysicians to regard what-so-ever is internal or mental as imaginary or as phenomenal, but not as real or substantial. But it is to say, that if they

had also recognised the involuntary functions of the spirit, they would have readily perceived that the real something which produces such tangible, real phenomena as the building up of structures or the animations of organism, or which produces motion and co-ordination of motion, is reality that sentiently feels, knows and wills.

On the other hand, the scientific world has been *prone* to deny substantiality of human spirit from the opposite ground that their external phenomenal researches into the function of organism could only reveal to them, at their best, the involuntary potencies of the spirit and this could not otherwise happen. For, the whole material world, from the physiological point of view, is merely objective existence. The human spirit is both objective and subjective at the same time. The scientific world owing to its materialism and the deep-seated tendency of only depending on sense testimony, have only sought the objective side of the human spirit and have, therefore, landed themselves into nihilism which denies the subjective side of the human spirit. Had both sets of functions, voluntary and involuntary of the human spirit, been simultaneously viewed no darkness would have enshrouded the realm of mind.

The Vedic philosophy, as regards the human spirit, is very clear and unequivocal. This, as has been cited in the above verses, accepts the human spirit as subjective and objective both. According to Vedas human spirit performs both the sets of functions. It desires, perceives, wills and feels and at the same time, with its inherent chemical affinities and dynamic activities attracts and repels blood from the heart, air from the lungs, and nervous current of electricity from the brain. This double-phased existence of spirit is accepted in the Vedas and Vedic *Darshanas*. *Vaisheshik* and *Nyaya* with their respective commentaries

by *Prasastapada* and *Vatsyayana* throw ample light on this subject. Thus, conclusively the soul in the Vedas is an eternal conscious substratum. It is objective and subjective both. Its functions are of two kinds :—voluntary and involuntary. By nature it is immortal, conscious, axiomatic and the measure of the subjective and objective manifestations. Deaths and births take place in forms, not in soul. It is doer of action, perceiver of the worldly phenomena and the reaper of what comes as pleasure and pain. It possesses the qualities of knowing, willing and exerting consciously.

Soul's Transmigration and Emancipation

The soul, as has been expressly maintained before, is quite separate from the matter and its organisation. It is neither an element of organic creation nor any stuff of the inorganic structure. Substantively it possesses of, in its very existence, consciousness, the intelligence, will and exertion of movements and here-in also rests the seed-power of all social, intellectual and moral developments. The acceptance of soul's eternity, immortality make us to consider the question of its life; and death and its after. It always tosses the mind of thinkers whether death is the close of the chapter of life or there is also something thereafter. So far as the materialistic view of life is concerned it does not take any cognizance of death or after. It declares that all that pertains to life, would cease when death overtakes it. Nothing remains after death as the material components forming life fall in decomposition.

But if death is really the end of life, there is no question of culture and religion; good and bad; virtues and vices; morality and demoralization. This being total cessation of the life of seed, there would not be any realisation of its potentialities. Here it should also be borne in mind that struggle for

the continuation of existence has some inner meaning. Every one struggles to live and not to die. If cessation or death is only the logical consequence of life, then life itself has no value at all. If life has some value, death can not be its total end. It is only a phase or a break in continuity of the present union of soul and body which gives the chance for another life. That other life will begin with future birth. Thus, birth is one phase and death, the other. Through these phases the soul passes and repasses. Sometimes it comes into body and sometimes departs from it. Coming into body is called birth and departure from it is known as death. It is body that becomes affected with birth and death, not the soul. Soul is eternal and immortal. It only observes these changes of body, and never becomes the subject of them. Death is certain after birth and similarly the birth, except in the case of emancipation which ends after a very long duration, is certain after death. In this manner life is certain after death and this existence of life through the medium of rebirth is called transmigration. When soul is accepted as an eternal substance the transmigration theory can not be anyhow the subject of denial.

In the Vedas transmigration has full acceptance. Verses cited below will throw sufficient light on the subject :

1. *Punarno asu prithvi dadatu punardyauhdevi punarantariksham. Punarnah somastanvam dadatu punah pusa pathyam ya svasti.*

—Rg. X. LIX. VII

May the earth give us birth again and may the shining heavenly region and the atmosphere restore the same to us; May *soma,* all-creating God, give us body again (after our death) and may *pushan,* the all-nourishing God, lead us, on the path of peace and happiness.

2. *Punarmaitvindriyam punaratma dravinam brahmancha. Punaragnayo dhisnya yatha sthama kalpayantamiheva.*
—Atharva. VII. LXVII. I.

May I again receive my sense organs in my future life and may I receive my spirit, together with worldly possession and knowledge divine, so that I may perform offering oblations in the fire on the altars and may ever attain prosperity.

3. *Suryam chakshurgachhatu vatmatma dyamcha gachcha prithiveem cha dharmana. Apo va gachchha yaditatra te hitamoshadisu pratitisthah sariraih. II*
—Rg. X. XVI. III

The eyesight of human spirit returns to the sun after death, the spirit itself goes to air with its good and bad actions. It goes through the medium of different bodies to the Heaven, the Earth and the Water to receive the reward of its actions. It also takes birth in herbs and trees if its actions are of such consequences.

In these three verses Vedic views about transmigration of soul have been expressed. *Upanishads* and *Darshanas* entertain them. The whole Vedic literature stands in testimony of this doctrine.

Eastern philosophers prove this doctrine by the arguments of fear of formidableness of death and the permanent desires of life. They take that every individual, big or small, man or animal, learned or fool and even minor insect is afraid of the formidableness of death. But, in this present life they have not suffered the pain of death. Still they fear from it. All this means that they have suffered the pain and have seen the scene of death in their previous life. Thus this fear of the living creatures presupposes the reality of their previous lives. On the other hand a desire is found in all conscious beings that they should live always and should not perish at any time. This gives

to consider that life is dearer to them and interference of death is not desirable in it. This fear of death's interference in continuity of life leads to the conclusion that neither this coming death is the first death nor the present life is the first life. Both of them are taking their turn in a cyclic manner.

A babe in its very infancy respectively desires, tries and sucks the milk of mother. It has not been in the environment of gaining experience in its present life. But it remembers of its natural diet and sucks the milk without any training. This makes one arrive at the conclusion that it has in it the memory of its diet from previous birth. The experience of sucking milk was gained by it in its previous life and that became a memory and now formed a part of its instinct in this present life. By this instinct it desires and sucks the milk.

Objection is raised sometimes against this doctrine and it is asked "Why don't we remember of our previous lives ?" The answer is a very simple one. Recollection of past lives is not useful to us. It will go contrary to our desired aims. Suppose someone was a pig or an insect in a drain, in his previous life, and before that, he was an elephant or a lion. Theretofore, a camel or a goat. If in his present life he remembers all these things, he will find himself in a very absurd and awkward position. Instead of gaining anything he would make his life trouble-some. This is, for an instance, the plight of remembering only three cycles of life of an individual, and let one remember what sad result will happen if he regains the memory of thousands of his lives and deaths and while such are the cases of others also. Can one remember what a devastation would have taken place in the world, had this expedient been allowed by the mercy of God to all individuals of mankind in regard to previous lives and all their details with correlated causes ?

Besides this, it is not in all cases that rememberance of previous life does not take place. In general the memory of past life does not come, but in rare cases it does come as a gift. Some persons had been found equipped with such memories by their birth and when their cases were carefully examined, they came true. This sort of memory is the result of sanctimonious body and pure mind. Says Manu in IV-148, 149 of his Smriti :—

"One can recollect his past life if he is pure in body and mind, entirely free from ill-will and is constantly engaged in the study of self and Vedas and the practice of necessary austerities. This rememberance of past life leads such a person to live a godly life and attainment of perfect bliss."

Patanjali in his *Yoga Darshan* also gives an expression of this kind. He says :—

Sanskar-saksatkarnat purvajati jnanam.

—Yoga. II. XVIII.

i.e., a mystic, who has attained the higher stage of mysticism by practising its detailed rules and austerities, can be able to know the series of his births through the clairvoyance and introspection of the impressions focussed upon the mind in various lives. In *yoga* there is a highest stage to which aspiring a *yogi* surpasses the temporal limitations of the mind. His mind becomes so pure and without material bindings, that he perceives every thing without any obstruction caused by nescience and materialistic changes. In this stage yogi's mind has an omni-objective, simultaneous and immediate knowledge. This attainment makes him capable of knowing all that takes place in the realm of matter.

The Rgveda gives an elucidation of this truth in its verse quoted below :—

Garbhe sannanvesa avedamahan devanam janimani visva satam ma purah ayasiraraksannadha syeno javasa nirdiyam.

—Rg. IV. XXVII.I.

I, (the human spirit in the highest stage of mysticism says himself) having my station in the womb of mother know the series of births of these organs; and various iron-like impregnable species protect me in their respective turns. But in this stage of enlightenment I have escaped from all these bindings like a bird from its nest.

In this connection the *Garbhopanisad* says that child in the womb of mother, in the 9th month, remembers his past life. The passage of upanishad runs as :—

Atha nawame masi—sampurno bhavati purva jatim smarati.

Yaska referring to these passages in his *Nirukta* (in appendix) has thrown much light on the subject.

Some one may here say that if such is the case with a child in mother's womb, then why people lack this when they are in their normal conditions. *Yaska* says in reply to this question "All people lack this foresight or memory because of their being attached and used to the environment of this materialistic world. Their minds do not surpass the limitations of this world. They see and remember every thing through the glass of matter.

Again *Yaska* quotes some sentences from some old scripture and says :—

Vaisnavena vayuna sanspristo na smarati purva janmakritakritam. i.e., the child coming out of mother's womb is touched or embraced with the *vaisnava vayu* and therefore does not remember the things of the past life.

Renowned medical authority *Dhanvantari* in his *sushrut sarirasthan* (II. LVII) very uniquely remarks "*Bhawanti satvabhuisthah purvajatismarah narah*" that is, those who are well accomplished with introspective clear understanding may know and remember their past lives. Thus from the above arguments and authenticities, conclusion may be drawn out that the rememberance of past life is not

an impossibility but its attainment and practicality in general, is difficult, improbable and in rare cases under special circumstances, it is quite probable. On the strength of such arguments theory of transmigration can not be refuted. It gets a more sound foundation on the strength of the same. While in any special case where the memory of past life is proved true, the doctrine of rebirth itself finds its source of authenticity in it.

As has been indicated before, the Vedic philosophy looks upon the souls not only as immortal but also as eternal. There was no time when the souls were not and also there will be no time when they will not be. In this manner the souls being allowed a never ceasing eternity, the present life is but a bivouac, a link in a long chain of lives. These different lives are only stages in which seed-powers of the soul undergo an evolution. The complete evolution or accomplishment of soul's seed-powers is '*mukti*', the emancipation. It is the *summum bonum* of life and until and unless this aim has been attained, souls have to undergo various stages which we call lives for the evolution of their powers. This long chain of lives is not meant merely for the excessive punishment, but it is aimed at the progress of the souls. This progress, developed stage by stage, makes the souls aspire to super-structure of accomplishment.

Now the question comes 'What is the obstacle in the way of assuming this stage of complete evolution and how can it be overcome ?' Reply to this question will be that ignorance is the worst of all the obstacles that come in the way of attainment of freedom or emancipation. If ignorance is once overcome, the path to emancipation will be cleared. This ignorance has five kinds of its own. These are :—

Indiscrimination, confounding of intellect with self, attachment, aversion and abject fear of death. These five are called pain in philosophical terminology. Ignorance has

its flow in these five forms and is also at the root of them. It is a sort of hindrance in the attainment of perfection. All progress in the direction of salvation is marred by this. Souls under grip of this ignorance lose the sight of the discrimination of their self from the matter. Indiscrimination of the self and the non-self is the cause of bondage. The flux of ignorance flows throughout the current of birth and death. Unless it has been dispelled by the enlightenment, the cycle of life and death moves unobstructively.

Really this world of ours is full of pleasures and sorrows. When the pleasure obtainable in the world with the contact of things, is analysed with sharp-sightedness, it comes out that in comparison with this pleasure the pain is excessively more. In any moment the possibility of obtaining pains is more at hand than that of pleasures. In the sight of the seekers of emancipation and austere persons even this worldly pleasure is mixed with sorrows. When the tendency of renunciation, non-attachment and discrimination has got developed in the minds of *mystics* and austeres, the world seems an abode of perpetual pain and sorrows to them. They try to know the real cause of these sorrows, and knowing this cause they desire to uproot it. That cause is *avidya* — the ignorance and that must be uprooted.

In this world things are not certain and fixed for pleasure and for pain. Any thing may become a source of pleasure at one time and may become a source of pain or sorrow at another time. Things in God's creation are not fixed exclusively for giving pains and pleasures. Every thing in its nature is beautiful, pleasant and good. It is due to our mental tendencies that we sometimes feel pleasure in something and at another time we feel pain in the same, because, our mind is tinged with ignorance. Thus, pains in life are due to *Avidya*—the ignorance.

All pains of life have their roots in the birth, the connection with material organisation of the human spirit. This affinity of soul with matter is due to the inclination or tendency of good or bad actions. This also has its cause in attachment and aversion. These are the creations of ignorance or nescience. It is *avidya* that flows into the bodies of these diseases. When this nescience is uprooted, all these die out. The panacea of these diseases is enlightenment or spiritual knowledge and thiss piritual knowledge is that unblunting axe whereby all branches of nescience can be axed out.

How can this spiritual knowledge be attained? In answering this question it may be said without any hesitation that the same can be acquired through practising the mysticism and austerity. The systematic and continued practice of eight parts of *yoga* is the only source of gaining this end. Differentiation of human spirit from the matter and its plays leads to their true discrimination. True discrimination of matter and soul opens the gate of self-realisation. This self-realisation which is concerned with the individual souls, paves the way to realisation and discernment of universal soul. When the human spirit or soul meets this all-bliss and omniscient being, all its worldly appetities diminish and it feels the spiritual peace and tranquility prevailing all over. All the material bondages come to their own ends and soul becomes pure self and enjoys the blessedness in contact of universal spirit.

Vedas give a true description of emacipation and *via media* of its attainment.

Rg Veda. (VII. LIX. XII) says :—

Tryanbakam yajamahe sugandhim pusti vardhanam.
Urvarukmiva bandhanat mrityormukshiya mamritat.

We offer our sincere prayers to God, the creator, sustainer and destroyer of the world. He, who throughout

His universe, maintains the various kinds of smell in the beautiful flowers and herbs and gives fragrance to medicinal, energy-creating plants; may set us free from death and material bondages, in such a perfect manner as the ripe melon gets free from its stalk. Again :—

Yatra suparna amritasya bhagamanimesam vidathabhisvaranti. Ino visvaysa bhuvanasya gopah sa ma dhirah pakmatra vivesa.

—Rg. I. CLXIV. XXI.

He, who is the lord of universe, sustainer and protector of all worldly bodies, in whom the emancipated souls enjoy their fixed shares of blessedness by the power of spiritual knowledge, may grant, in this life, His bliss to me when I am ripe in all my wisdom, actions and have developed in me the mental and spiritual equilibrium.

How can this salvation be achieved ? Says Rg Veda again :—

Udavayam tamasaspari svah pasyanta uttaram. Devam devatra suryamaganma jyotiruttamam.

—Rg.I. L. X.

We (in order to seek emancipation) rising out from ignorance know the invisible matter, the material cause of the whole universe. Therefore, we realising the more invisible entity our own "self"; realise and see the most invisible light the divinity Who is the soul of universe.

CHAPTER VIII

THE MATTER

The world which we live in and daily perceive presents a grand panorama of phenomena to our senses. We daily gain some experiences of them and cannot avoid them by keeping ourselves aloof of these changes. The knowledge which we gain by perceiving these phenomenal changes is merely of a succession of events. That succession is also an order in time and space. Thus time and space form a part of our knowledge. But it cannot be said that these two are all inall that we see and know. The great part of our knowledge is concerned with things which are ordered or arranged in time and space. We see these things in time and space and time and space as relations of them. If they are for a moment taken as nil and nothing, temporal and spatial relation cannot at all be observed. It is the reality that undergoes the change of so many forms and gives us to realise their orders, arrangements and relation with the changed and the changeables, reality and its forms. Under the circumstances which lead us to analyse our knowledge in the above said manner, we can say that our knowledge is not merely the knowledge of substance or relations exclusively but it appertains to substance and relation both and on the same strength we can emphatically maintain that it is not sceptic or delusive. As regards the knowledge of relation it should here be realised that in the case where our cognitions and inferences are affected by relativities is not an absolute truth. Let it be taken for granted that there are some truths, necessarily the denial of truth implies also

some truth. We have to proceed onwards to find out the solid ways of acquiring these truths. There are only four methods by which the endeavour can be made to arrive at them and they are : deduction, induction, intuitition and authority. Induction, implies our daily experience. It takes us from the scattered individualities to generalities. Deduction means the application of some convictions which might have originally depended on either convictions or inductions. Intuitition is a very mysterious process by itself, but it does not ever deny or contradict deduction and induction. It is of special value and importance when these two do not make one able to arrive at a decision. Authority imposes limitations on some of the individuals in preference to others regarding a particular matter, but these are also to be subjected for verification to our day-to-day experiences.

In all matters of knowledge we have to start with assumption. We assume the existence of connection in nature. In starting we always take it as accepted that the objects of knowledge do not lie before us in a chaotic way or scattered state. None of the phenomena that becomes the object of our experience is an isolated one. There are certain conditions which bind up all the happenings. We find another conviction almost a corollary of the first one in our start and that is that if these certain conditions are again fixed up, those very happenings would take place again. Though the events of our experience are no doubt particular, yet we believe the principles which they exemplify to be universal. What is the basis of these beliefs or convictions ? Perhaps the very urge within oneself to know something is at the basis. These generalisations which embrace a number of particularised facts were accepted in all times and climes. Even the most primitive possesses these convictions. An illiterate peasant realises that there is a coherent connection

in the seeds and sprout if they are in their normal condition. He knows that wheat seeds would yield wheat crops and the grain seeds would yield grain and in this respect they abide by an unchangeable and infallible law. If there be possibility of any topsy-turvy in the form that wheat sown in a field will yield some other grain and grains will produce something else, and thus, any thing will produce any thing without any law, none will be foolish enough to take the burden of cultivation. Once the law changes its course, there will be all-pervading scepticism in the domain of matter and its play. Many wrongs will creep in daily affairs as there will remain no tie in events. But every one feels and realizes that these laws are unchangeable and ever-unchangeable. No wrong can happen to them under any circumstances. This certainty of connection with happenings or events makes us arrive at the conviction that there is uniformity in nature. Were every thing in Nature loose or isolated or unconnected, it would have been impossible to say that an event occurred because of any one thing rather than another. This coherent relation in the natural events is the law of causation. This is the most fundamental law that has ever been realised by any of us. Every one believes in it because he believes in the uniformity of Nature. The law of causation does not deal with a particular law related to a particular phenomenon. When used absolutely and in singular sense it means the principle of connection exemplified in the course of nature and hence by the law of universal causation one asserts that every event has a cause and no change occurs except under conditions with which its occurrence is connected universally. Nature is uniform in the sense that under like conditions like events occur. But in accepting this too, one presumes that like conditions do get repeated and therefore like events also recur.

The Definition of Cause

What is then a cause is the question that comes next before us. Some people say that the popular idea of cause is one producing a change in something else. But what is then this producing ?" Comes another question just immediately after. Suppose, a wave produces a motion in a boat lying on the surface of water, can we here say how far this is responsible for the motion ? When some one of us gives motion to a wheel of a vehicle, he acts upon it voluntarily, but does not the wave also voluntarily move the boat? Here one will say that it could not be so, because the wave is devoid of intelligence. To tide over this difficulty thinkers, like Hume, have attempted to eliminate the notions of power, agency or force and to reduce the causal relation to uniformity in succession. He is content with reducing the evidence of causal connection to experience of frequent conjunction and proceeds to argue that such an experience does not justify the expectation of similar conjunction in future. For example, when I see an apple, past experience makes me expect that it will taste like an apple and not like a cocoanut. But, says Hume that there is no rational justification for this expectation. Thus his conclusion is one of total scepticism.

But critics do not appear satisfied with what Hume says defining the cause. They further ask "What uniformity is there in succession ? It only means likeness in condition upon which like changes succeed. But one may say that this simply points out to sign of causal relation. It is not the same with example of wave.

None can inspite of Hume's definition dispute the fact that between the blow of the wave and ensuing motion of the boat there is some connection. By causal relation we mean something more than Hume's habitual sequence, customs and frequent conjunction.

Besides, Hume is an idealist and his scepticism is very dreadful for his own existence and saying. If he is sceptic about the permanency of causal relation, how is he certain about his own self ? Once the scepticism about his own self is accepted the whole structure of idealism will fall down. It is here also mentionable that in idealism where no existence of the perceived or the inferred is accepted, it is very difficult how the verification of precepts may be made. Really the cause may be defined as "the invariable and unconditional antecedent." and in fact, cause, no doubt, implies change and succession, but there can be no change without something which undergoes changes, that is, which persists through a succession of states. If one event succeeded another and there were nothing but events, it would not be called change but substitution. The other thinker Mr Mill modified the definition of causation by a significant addition of word "unconditional". His definition is contiguous to the view that the notion of cause involves some idea of necessity and therefore the feeling is expressed by him in other words; he defines the cause of phenomenon "to be antecedent or the concurrence of antecedents on which it is invariably and unconditionally consequent". The definition also demands a slight modification and it may be done by defining the cause of phenomenon as the antecedent or concurrence of antecedents on which it is invariably consequent in absence of preventing or counteracting causes. It must be here borne in mind that a cause always acts uniformly. If it does not act uniformly, in fact, a cause cannot be called a cause. Where these causal relationships do exist, there will no doubt, be the dealing with the objects of reality. This very fact we find universal at all steps in worldly phenomena. The law of causation holding good shows that we are dealing with such objects which are real in themselves. They are not the object of a fairy land.

On this law of causation it is universally accepted in ontological philosophies that what is naught never becomes an aught and what is an aught, is never reduced to a naught or nothing. Something does not come out of nothing, existence comes out of existence. No existence can be brought out of nothing or non-existence. On the basis of this principle the effect only reveals whatsoever pre-existed in the cause. Anyhow to say that anything may be produced out of anything may equally mean that a thing may be produced out of nothing and then, in fact, word "produce" becomes devoid of all its meaning and significance.

Fundamental Criteria of Causes

The causal circumstances can only be found by the process of exhaustive elimination. Here it is not desirable to discuss them in detail but it seems anyhow favourable to the currency of the subject to enumerate a few of the groundings which would help the thinkers in eliminating unnecessary connections and arriving at the cause. The following principles are laid down here to bear in mind :—

(*a*) Nothing is the cause of the phenomenon in the absence of which it never-the-less occurs.

(*b*) Nothing is the cause of the phenomenon in presence of which it nevertheless fails to occur.

(*c*) Nothing is the cause of a phenomenon which varies when it is constant or is constant when it varies or varies in no more proportionate manner with it.

(*d*) Nothing is the cause of one phenomenon which is known to be the cause of a different phenomenon.

In application of all these criteria one must keep in mind that though cause and effect are both directly realised, yet causal relation is always inferred.

The Theory of Indeterminism

While the psychological school of thought is tending at present to deny the existence of anything like free will within the sphere of psychology even, physicists on the other hand are coming forth with evidences which have been interpreted to show that the inner matter too in some cases shows the existence of free will. This doctrine is also known as indeterminism, because the antecedents alone do not appear to determine the course of reaction. With given antecedents the reaction can go on in numerous ways depending on the free will of reactants and what a physicist can at the most do is to calculate out the probabilities of all these reactions. One can say very easily on this ground that everything is left to chance. The illustrations which are cited in this connection by some scientists appertain to the domain of radioactive transmutations or nuclear physics. Because the course taken up by these reactions is not certain, therefore, thinkers are led to think that probably in these cases the law of causation fails to have its hold.

Without giving here the exhaustive descriptions of arguments and counter-arguments of the many thinkers on this matter and making a lengthy discussion thereon I cite here the opinion of the leading scientist Albert Einstein, and I expect that it will suffice to draw the conclusion regarding the matter. Einstein says "Indeterminism is quite an illogical concept. What do they mean by indeterminism ? Now if I say that the average lifespan of radioactive atom is such and such, that is a statement which expresses a certain order, GESETZLCHKEIT. But this idea does not of itself involve the idea of causation. We call it the law of averages, but not every such law need have a causal significance. At the same time if I say that the average lifespan of such an atom is determined in the sense of not being caused then, I am

talking of non-sense. I can say that I shall meet you to-morrow at some indetermined time. But this does not mean that time is not determined. Whether I come or not the time will come. Here there is a question of confounding the subjective with the objective world. The indeterminism which belongs to quantum physics is a subjective indterminism. It must be related to something, else indeterminism has no meaning and here it is related to our own inability to follow the course of individual atoms and forecast their activities.

To say that the arrival of a train in Berlin is indetermined, is to talk nonsense unless you say in regard to what it is indetermined. If it arrives at all, it is determined by something. And the same is true of the course of atom" (vide Philosophy of D. page 246).

Another eminent scientist Mr. Max Planck has put the idea in a very clear way. He declares "And the non-fulfilment of the statistical rule in particular cases is not therefore due to the fact that the law of causality is not fulfilled, but rather to the fact that our observations are not sufficiently delicate and accurate to put the law of causality to direct test in each case. If it were possible for us to follow the movement of each individual molecule in this intricate labyrinth of processes, then we should find in each case an exact fulfilment of the dynamical laws." (Max Planck-Where is Science Going).

Here it is quite clear that in cases where law of causation is not directly traced out, it does not mean that it fails here. It simply shows that our observations are not yet complete on the basis of which right inference could be drawn.

In the modernized world it has become a fashion to speak everything in terms of chance. What is this chance? What does it mean? Let us think about this. In fact, chance as is now used, cannot be used in the sense of

denying all the forces working internally and externally in the matter and its gorgeous phenomenal play. Chance can only signify the matter and energy. When some one is unable to penetrate the mystery of any particular or general phenomenon of nature and consequently can not give the answer to the question regarding the same he says that this is done by chance. Thus chance is such a guile which conceals the inability of cunning philosophers in tackling the cosmological problems of this universe.

For the chance word used as synonym in Sanskrit, is *akasmat*. *Kasmat* of Sanskrit means 'why, how and whence' *Akasmat* is antonym of *kasmat*. In this adverbial form it means that process of act which is incompetent in dealing with problem of why, how, and whence of any phenomenon taking place in this vast universe. When a philosopher finds himself unable to answer the why, how and whence of any worldly event he says that the same is due to a chance or takes place by chance. These whys, hows and whences are such grand knotty questions when related to visible and invisible world, which form the tedious subject of philosophy. Under such circumstances when they are found difficult to be answered, the shelter is always taken under the shadow of chance, *Akasmat*. Clever philosophers conceal their inability under the garb of this chance when they are faced with whys, hows and whences of some questioners. There seems an all-pervading law and order in the universe throughout and that cannot be possible by this chance. We always watch and see this example in the world of ours that a cow—couple produces a calf of their own same species and a monkey dual produces monkeys, not an elephant or a lion. This same rule is observed in all species. At the time of every issuance in these animals, the law repeats its course without any failure. Can we call it the result of a chance ? No, not at all.

Inherence of Relationship

In Vedic philosophy which Arya Samaj embraces as its own, the word *Samavaya* is used for inherence. This term is used to express the relation between cause and effect. Really *samavaya* is the inseparable and eternal relation between the whole and its parts; between an action and its agent ; between an attribute and its substratum, between genus and its species, and between a cause and its effect. This inseparable connection confirms the idea of the causal law in the world.

Trio of Causes

In the realm of philosophy the classification of the causes has been made differently by various scholars. Aristotle takes in account the four causes: Material, Formal, Efficient and Final. Some times causes are called as : First cause, Final cause, Secondary cause and Prime cause. In *vaiseshika* philosophy they are enumerated three and named as : *Samavayi*, *Asamavayi* and *Nimitta*. But taking all these into consideration they may be sufficiently summarised and arranged under these categories :—The Material cause, the Efficient cause and the Ordinary cause. In *Sanskrit* their significance is indicated by *Upadan*, *Nimitta* and *Sadharana*. The material cause is the one without which nothing can be made. It undergoes changes, is made and unmade. Efficient cause is the cause by whose directed activity a thing is made, without whose direction nothing is made. It does not change itself. It works out changes in other things. The ordinary cause is one which is instrumental in making of a thing and is common to many things.

Besides, four canons are also considered regarding the relation between cause and effect and they are found as follows :—

(*a*) The existence of effect implies the pre-existence of a cause.

(*b*) The non-existence of the effect does not imply the non-existence of cause.

(*c*) The non-existence of the cause, however, implies the non-existence of effect.

(*d*) Whatever exists as attribute in the cause is also, in some way revealed in the effect.

Pre-Existence of Effect In The Cause

In Eastern philosophy this point has become controversial for long. Arguments are always given in favour and opposition both. Some thinkers say that if effect does not pre-exist in cause and still comes out of that, then it must have been created out of nothing which then means that anything may be created out of anything. This goes against the law of universal causation. On the other hand, if the effect pre-exists in the cause, then where is the difference, the effect and cause become identical. There has nothing occurred which you can call a change. Further argument goes against this that if effect is pre-existent in its cause then what will be the meaning of the creation, *i.e.*, the coming out of effect from its cause. Besides this, if effect is already existent in cause, then what purpose with the creator or efficient cause would work out its activities, as the result of them is already there.

On the above basis there are found two well-based doctrines in this connection. First is the *Satkarya Vada of Sankhya* which advocates that the effect pre-exists in cause in some invisible and non-manifested state. The second is called *Asatkaryavada*, which maintains that effect does not pre-exist in the cause. Besides these two doctrines, one more is added to, since the time of *Shankaracharya*. This

is known as new Vedantist's doctrine. This maintains that effect is simply a delusion. It is by nescience that one imposes the effectuality on the causality. Here following arguments are advanced in support of the doctrine of *Satkaryavada* :

(*i*) The non-existent can not be the object of activity. Whatever is non-existent can never be made to exist.

(*ii*) The product is not different from the material out of which it has been composed, because product has the cause.

(*iii*) Because everything is not produced in all time and all clime.

(*iv*) Because only the competent produces the possible. It is only clay that can produce the jar and not the thread.

(*v*) By virtue of being the natural cause, the materiality of cause implies that the effect pre-exists in the cause.

(*vi*) Destruction is simply dissolution in the cause. Destruction does not mean complete annihilation. When a gold bangle is destroyed, the gold remains. Destruction means reverting back to the immediate cause. To the question that if effect pre-exists in the cause "then what is creation ?" The reply is given that the production is nothing more than the manifestation. It does not mean that effect comes out without its pre-existence in the cause. Similarly the destruction means the dissolution in the cause. It is the state where-in effect remains in its cause in an unmanifestative form. Creation and production are concerned only with the manifestation.

So far as the above quoted *Satkaryavada* and *Asatkaryavada* are concerned they are not opponent or contrary to

each other. Vedic philosophers believe in both. To clear the misunderstanding arising out of the appearance of both it may here be said that effect pre-exists in the cause so far as the materialization (*Upadanatva*) in the cause is concerned, and the efficacy (*Nimittatva*) in the efficient cause is concerned. The materialization of the cause implies that matter is transferable to its phenomenon and thus the unmanifested becomes manifested. The very definition of materialization (*upadanatva*) necessitates it. So the cause persists through all changes to the manifestative state of effects. Similarly the *Nimittatva* (efficacy of efficient cause) implies that it becomes an efficient cause to convert the homogeneous matter to its heterogeneous phenomena. Thus the cause is manifested in the effect under the action of an efficient cause. In this sense the cause and effect are identical. But they are distinct regarding design, order, purposes etc., which have been assigned to them by the *Nimitta* agency.

In this respect the position of the Veda is very clear. The empirical world which we live in, is not unreal or phantastic. It is governed by the law of universal causation. There is order, purpose and design in it. To say more distinctly, Vedic philosophy also does not deny the transcendental world in its own sense, but this does not impose phantasm or unreality, at least so far as the existence and purpose are concerned, on the empirical world.

Some Problems

Once this being established that the world is real, and at the basis of it is some primordial cause, one has to proceed onwards to some of the details. There are two processes by which we can approach the problem. The one is analytic and the other is synthetic. In one case, one has to go down from phenomena to primordiality and in the other

case, from primordiality one has to rise to the stage of phenomena. But what phenomenon is concerned with ? A philosopher works out the fundamentals and it is left to the scientist to work out particular details. Shall one have to explore how the world came into existence, or how moon separated from the earth, or how gold came into form in Kolar fields, or how from a seed comes out a plant; or again how, we fall ill, we feel pain and pleasure ? There is no dearth of problems which are as much scientific as philosophic.

A child, in its infancy, at the most realises that the piece of bread is originally put somewhere in a kitchen shelf or almirah and its mother takes it out from there. The common more grown up one knows that the bread is prepared of flour. Some one more advanced would say, that bread originally has its existence in wheat. The more learned person perhaps, would make him stop at the point that wheat is a product of a plant, the seed of which is more than a wheat itself. But how does one grain of wheat give rise to so many grains of wheat? It does so, this we know, but our knowledge ends here. An expert of chemistry or botany would go some steps further and would explain that starch and protein of the wheat have been synthesised out of the carbon dioxide and water and nitrogen present either in the atmosphere or in the soil. Starch can be transformed to carbon dioxide and water can also be realised. In this manner from the gross forms of bread, one analysis made us reach a sub-state, nitrogen, carbon dioxide and water. A chemist will go a step forward and stop him at the elements, carbon, hydrogen, oxygen and nitrogen. These elements really do not take us to the primordial state, but we are certainly approaching the state by and by.

Here let us approach physicist to know his analysis regarding the matter. In the opinion of a chemist, atoms and

molecules are regarded as the last units of entity with which he has generally to deal with. But physicist divides the atom into electrons and the nucleus. He further subdivides this nucleus into protons, alpha-particles, neutrons and positions. The evidence are further found by him of such entities as neutrino, negative protons and so on and so forth.

As we know of the study of radiations, it has also taken us very far and wide. Besides visible radiations of light, we have been long in possession of ultra-violet and infra-red. The still finer radiations of very small length are known as X-rays. The radiations of very long lengths have found their application in wireless. From radioactive sources are available highly penetrating radiations like gamma rays; and then there are the universally present cosmic radiations.

Originally, the science was divided between matter and energy. But since, Mr. Planck developed his quantum theory of light, the old corpuscular theory, maintaining that the radiations are emitted in discreet particles or quanta-has been revised and modified. The work of renowned scientists—Max Born, Jordan, Pauli and Diac gave a new method of reckoning and matrix computation. A system known as wave mechanics was evolved out by the work of Heisenbery and De Broglie and also Schroedinger. On the other hand G.P. Thomson, Germer, Davisson, and Ruppa clearly showed by their work the wave-like character of electrons and other material particles. Thus it can be said that present tendencies are to regard matter and energy as inter-related. Fundamentally, both can be reduced to one, the one which is neither matter nor energy, and is still the both.

Entering into such details is the attitude of a scientist. But a philosopher transcends the scientific method, because the latter involves experimental limitations. What a scien-

tist disintegrates by his physical appliances a philosopher looks into its plausibility through his mental eye. He is not concerned with whether the so-called atom is the last divisible unit or the electron. When we come across the *Vaisheshika's* atom theory we shall find that a philosopher's atom remains always indivisible. So long as it is divisible it is not an atom. All the scientific attempts are to approach the philosopher's atom in the manner of a mathematical asymptote. Really a philosopher's atom would always remain a step a-head of scientist's atom.

Some Hypothetical Problems

There are certain atheistic hypotheses that come in the way and require their proper consideration. Avoiding here the superfluous details and the supplementaries of them, we only give them in a very summed up form. They can be well condensed under ten heads :—

The hypothesis of voidness; The hypothesis of non-existence; The hypothesis of arbitration; The hypothesis of non-causality; The hypothesis of non-eternity; The hypothesis of eternity; The hypothesis of distinctness; The hypothesis of exclusion; The hypothesis of nature; and The relativistic hypothesis.

1. This first view of void hypothesis maintains that all reality is void, the positive perishes, because perishing is the character of things. There was void in the beginning and the end would happen in a void and therefore, the reality in this world is not of a positive nature. On this view a thinker of solid penetration can say that void in the beginning and void at the end does not mean the existence of nothing. By void is generally meant an entity without dimensions. The term void (*akasa*) is also used for etherial space, primordial matter and the point. But none can dare

say that all these have not any existence. They all have an existence. A point leads to a line, a line to figures, and figures to actual objects. Similarly from dimensionless matter are evolved all the dimensional objects. Nothing can be born out of nothing. Void is nothing, it is simply dimensionless. How can a void be void when it is known ? Besides, the knower also cannot be void, if void really means nothing.

2. According to the hypothesis of non-existence it is said that the existence is born out of the non-existent, because nothing germinates until the seed becomes destroyed. It can not be said that the sprout has come out of a seed. It only came out when the seed became non-existent. Here the answer may be given that the thing out of which the sprout has come forth, was pre-existing in the seed. Had it not been so, it would not have been sprouted. Besides, the argument further makes its claim against the view that if the sprout had come out of non-existent, a spoiled seed, the burnt or ground or eaten up seed should have also given rise to a plant, or the seed of one thing should have given the plant of theo ther. Thus the reasoning of this non-existent hypothesis is not tenable.

3. Thirdly comes the arbitration hypothesis. The holders of this view declare that God should be the whole cause of the creation. We see that many actions done by a man go unrewarded which shows that God works arbitrarily. Then why should He not be regarded as an arbitrator in all the matters of material creations ? This view denies the fruitfulness of human actions and at the same time accepts the creation of universe merely by God, without any part played by human action therein. But, here it should be kept in mind that if the fruit of an action could be arbitrarily depended on God, the fruit could have been obtained without an action too. Neither God gives fruit without

action nor action itself can lead to fruit without God. God gives fruit according to actions.

4. The thinkers who accept the view of non-causal hypothesis, maintain that substances are produced without cause even just as thorns are seen without reason in some thorny plants. To them the reply may be given that the same should be treated as the cause of one out of which it is born. Because the thorns are not seen in all trees, therefore they are related in a causal manner to the particular trees. Their relation to particular trees assumes that there is some causal connection. Thus, it should also be the case with the creation. No creation can occur without a cause.

5. Because every thing is born and will ultimately end, and therefore, everything is non-eternal, this is the view expressed b/ the people who fall in the side of the non-eternal hypothesis. But this view is refuted by thinkers thus. The non-eternity of the things at least, must be eternal, and therefore, everything can not be non-eternal. If the non-eternity of the things is itself eternal then there cannot be any denial of the eternity and if the non-eternity itself is non-eternal then there can be no refutation of the existence of the eternity.

6. In the hypothesis of eternity, we find that the whole world is eternal because it is born out of the eternal five elements. It has no beginning and no end. To this objection one opponent says that everyone actually sees that many things are born and they actually end also, and therefore this gross world which is in effect-form, cannot be eternal. Really it had a beginning and it will have an end. By end is meant the reduction of the effect-form to the causal one and by beginning is meant the manifestation of the effect-form from causal state. The world at each step is changing and so it cannot be eternal as such.

7. The man who propounds this hypothesis of distinctness maintains that every thing in this world is a distinct, separate, differentiated entity. We have the cognizance of only one objeet at a time and no two objects are inter-related. Hereupon it is desirable to say that whole exists in its parts and these parts are not devoid of all relations. It is useless to speak that all things are differentiated entities. There are many things which are common to all. In such things there are time, space, God, order and genus. There is nothing that can exist separate from or without them. Apparently they might be different, but they cannot be called isolated, as they are inter-related. The purpose which can be served by a jug cannot be served by its components or minute particles. The existence of a jug cannot be anyhow denied, but the jug is the collective name of the particles. By cognizance of the different components of a body the impression of the whole is formed and this uproots the hypothesis that everything is distinct and unrelated.

8. The hypothesis of exclusion has in its fold the idea that a particular object excludes all other objects, so it is mostly exclusion in all the cases. A cow is not a horse, not a camel, not a cat, not so many other things. So mostly it is 'Not'. Similarly a horse is not so far as so many objects are concerned. So mostly, most of the objects are 'not' and so every thing is not.

To this a philosophical mind which dives into the depth of the problem may easily reply that a cow is at least a cow and a horse is at least a horse. If everything is "Not", then the cow is also 'Not' not-Cow. In fact, cow is a cow because something else is not cow, if cow is not cow, how will one say that cow is not horse, not cat and so on. This can only be said because there lies a well-established surety that cow is cow. Had not cow been a cow it would have been equally a horse, a cat, a dog and so on and what not.

9. In accordance with the hypothesis of nature everything is maintained to have been born out of the nature just as grain and moisture when in contact produce insects. Similarly, the world is produced by the naturalities of elements. In the creation of world no efficient creator is necessary. But this view quite ignores the fact that the elements which are in the state of inertia in their primal condition, cannot create the world without the desired contact of the efficient cause. *Prakriti,* the matter with all atoms unless properly ordained by God with the requisite knowledge and skill cannot by itself produce any thing. If elements by their natural ties can create the world they cannot dissolve it because two attributes of opposing nature cannot remain in any unconscious element. It is our well-nigh universal assumption or intuition that there is an order or system of nature, and that we live in a universe and not a multiverse. The present day science would have been nowhere, had there not been such a conviction that this world was orderly in the strictest sense. Who would have the courage to say "our world is a chaos?" It is proved by the modern science that there is pervading everywhere the law and order in the matter and its play. To study these laws of nature is the main task of science. The word creation also presupposes the existence of creator. Creation cannot take place without creator. Nature cannot be a creator. One may ask whether naturality of elements is inborn or borrowed from elsewhere. If it is inherent in the elements by nature it cannot create the world as there is no inherent motion in them. If anyhow it can create the world there will be no dissolution at all as the creation being an inherent nature of elements, no dissolution can take place. Order existing in the world cannot be the result of nature. It is the result of an intelligent action of efficient cause.

10. Lastly comes into consideration the hypothesis of relativism. It maintains that nothing possesses a natural attribute of its own because it is all-relative. A thing is long with respect to short and short with respect to long. It is neither long nor short by itself. Thus we can not ascribe any attribute to any thing. But in reality this view involves self-contradiction. One must fix up a standard and should not argue both ways. If A is compared with B, B cannot be compared at the same time with A unless A is established. This sort of relativity does not deny the truth about them. Because there is truth in them and therefore, they are related in a particular way. A relation is only ascribed when the objects are true and real in nature.

Thus, after going through the discussion of all these hypotheses the conclusion arrived at may here be that the world is real, it has an efficient cause different from the material one. The material cause of the universe has given rise to a cosmos which is bound by the causal relations. The empirical cosmos is not eternal in its form, though in essence, it can be reduced to primordial matter, out of which it is born. There is no arbitrariness in the world on the part of God. Everything is worked in perfect harmony and order. The world is real, the phenomena are real, and they fall within the domain of a philosopher to study and investigate. It is worth-while to attempt to explain cosmos. The search in the cause of cosmos makes one reach the matter because the whole of it is evolved of the primordial cause.

The following Vedic verses give a wonderful description of the existence and nature of the matter :—

Ka svidasit purva chittih kim svidasid brihadvayah, ka svidasit pilippila ka svidasit pisangila. Dyaurasit purva chittih asva asidabrihadvayah. Avirasitpilippila ratrirasit pisangila.

—*Yajurveda XXIII. XI-XII*

Translation—What sprang out of the matter as the object of first remembrance in the course of this panoramic, creation ? What was the most powerful thing? What was the substance that lay in the subtle or impalpable state ? and what was all-consuming state which all names and forms of the world were consumed in ? *Pratibha* or *mahattatva* was that first created object of remembrance, and all-pervading cosmic electricity was the most powerful thing. Matter in its primordial form lay in the subtle state and it was the state of dissolution wherein all the names and forms of the world remained consumed.

Ka imare pisangila ka im kuru pisangila. Ka imaskand marsati ka im pantham visarpati. Ajare pisangila svavit-kuru-pisangila. sasaaskandmarsati ahih pantham ivisarpati;

—*Yajurveda XXIII.*55,56

Translation—What is the substance that reduces all the worldly phenomena to its fold? And what is that which first makes the names and forms out of its interior fold again ? Let us know what moves by touching all the objects and also let it be known what moves to its way in creeping or swift manner? This material substance in its homogeneous state takes all the phenomena over to its fold and also it is the same transmutable substratum that, in its heterogeneous state, manifests all the names and forms. Wind blows touching all the objects and the cloud in the sky moves in a creeping manner.

Esa sanatni sanmeva jata esa purani parisarvam babhuva. Mahi devyusaso vibhati saikenaina misata vichaste.

—*Atharva X.VIII.*30.

Translation—This matter remains in all the continuity of time and space and is indestructible by its nature. This pervades all that come out of it as the effect-form. It is a great entity that shines ever through all its manifestations.

This presents all kinds of scenes for the observer one (soul) moved by an efficient divine power.

Avirvainam devatartenaste parivrita. Tasya rupena vriksa harita haritasrajah.

—*Atharva. X.VIII.XXXI.*

Translation—It is the matter that, in all its resplendency remains surrounded by the divine will and eternal laws. By the power of its productivity the substance flows through all the phenomena and series of effect-forms. In the Rigveda the 48th hymn of Xth Mandala is concerned wih Indra, the Almighty Lord. Vedicists call this '*Indra*' as *vaikuntha*, that who dwells in *vikuntha*. "What is this *vikuntha*?" Says Skandasvamin in his commentary of Nirukta in 7.1-2 that *vikuntha* is the name of primordial matter, *Prakriti*. Because *Indra* makes his abode throughout the whole matter, therefore, he is called *vaikuntha*. The Xth verse of 89th hymn of Rigvedic first Mandala is quoted in the *Nirukta* of Yaska (4-4-22). Here *Yaska* explains '*aditi*' as *devamata*, the mother of all universal elements. Commenting on the word 'Aditi' of the quoted verse Skandasvamin says that '*aditi*' is '*prakriti*', the primordial matter.

Again in Nirukta 7.1.3. Yaskà has quoted another verse from the Rigvedic 10th Mandal hymn named as Nasadiya Suktam. In the third verse of this hymn it has been declared that in the beginning of this creation there was '*tamas*'. Exposing this word (*tamas*) the famous commentator of the Nirukta, Shri Durgacharya says that word is used here in this Rk for matter. *Tamas* means matter which was covered with darkness in the primeval state of homogeneity. Taking the whole Rk for interpretation he further says :—

"*Sankhyastu tamas savdena pradhan-samyapannam-guna trayam uchyamanamichchanti, te hi parmarsam sutramadhiyate. Tama eve khalvidmagre asit, tasmin tamasi ksetrajna*

eva prathmo adhyavartat" *i.e.*, the followers of *sankhya*-system of philosophy take the word *tamas* as denoting the matter and its trio of substances in its very equilibrated stage. Durgacharya here quotes two *sutras* of some ancient-Sankhya schools. In this afore-cited Rk we find the words-*tamas*, *salilam* and *abhu*. *Durga* says very clearly that the word *Salilam* signifies the matter because all worldly phenomena take dissolution in the material cause *i.e.*, matter. On the word *abhu* we can say that it also means matter. By the method in which the word *abhu* is formed, it is absolutely clear that it stands for matter. *A samantat bhavatiti abhuh*-this indicates that matter is *abhu* because it remains in all of its changes *i.e.*, effect-forms. In another verse of the same Rgvedic *suktam* the word *ambhah* also seems used. Sankhyacharyas say that this *ambhah* also means matter. In the 50th Karika of the *Sankhya-karika* the *Yukti-dipika* commentary explains the word (*ambhah*) and says that it simply means matter. This commentary reads : "*Tadidam pradhanam amitam bhati amitamuplabhyate ityambhah.*"

In the 5th verse of *nasadiya-suktam* the word *svadha* is used as significatory to matter. Why matter is called *svadha*? Because it dissolves all its forms in it, therefore it is *svadha*. In the state of dissolution all the names and forms of the world are preserved in the matter which is the material cause of the visible and invisible worldly phenomena. The old commentator of Niruktam, Acharya Skandasvamin also adopted the same view in interpreting these words *tamas* and *salilam*.

In this respect another important hymn of Rgveda is the 72nd Suktam of the 10th Mandala. It elucidates the subject in a very intelligible manner. Here is the description of '*aditi*' and her eight sons. In the verse 8th and 9th, the eight '*adityas*' are mentioned as the sons of '*aditi*'. These eight *adityas* are nothing else but eight elements of

material substance in their effect-form. The primordial matter remains at first in homogeneous state. But when it becomes heterogeneous the eight *prakriti-vikritayah* gradually come out of the matter. These are the material creations. In Sankhya system of philosophy these are counted seven. But in the Vedic system they are known eight. In ancient time there were some schools of Sankhya which recognized the first material creation as an unintelligible one. This unintelligible element which sprang up first directly from homogeneous matter, is called '*pratibha*' or *purvachittih* in the Vedas. '*Aditi*' is the matter, it has been mentioned before. These '*adityas*' the sons of '*aditi*' are the effects of matter. In the category of these eight elements come '*pratibha*', *mahattatva* (resolution), *ahankar* (differentiation) and five in-organic elements: sound, touch, form, taste and smell. These eight are the created forms of 'Aditi', the matter and in Vedas are called '*adityas*'. When the verse concerned with these '*adityas*', is interpreted philosophically the conclusion will be the same as has been described. These eight manifested substances, though are the creation of matter, yet are also the cause of further phenomena. They are known as noumena while the other effect-forms taking place from them hence-forward are only phenomena. Upto the stage of these the substance produces substances but hereafter substance takes only modifications in the circumstances of effect, form, manifestation and relation. These processes of substantial transmutation are called *dharmaparinama*, *laksanparinama* and *avasthaparinama*.

In the 6th verse of this hymn ample light has been thrown on another salient point and that is the idea of atomic theory. In the internal fold of matter there are atomic molecules. They are arranged in such a homogeneity, that neither they have any longitude nor any magnitude except their position. They remain dimensionless, changeless and

invisible and therefore they are not the subject of temporal changes and spatial extension. They are only units of the matter. They stand together in such a way that even a very minute space is not left between them.

The quoted verse runs thus:—

Yaddeva adah salilesu samrabdha atisthat. Atra vo nrityatamiva tibrorenurajayata.

—*Rg. X.* 72.7

These eight substances, the eight *devas* took their position in the material unity in an unmanifested state. When by the power and workable tendency of the efficient cause the matter broke its homogeneity and began to come to heterogeneity, there was a multitude of atoms of these *devas* which were moving towards the process of phenomenal changes. Again in the verse 2nd of the hymn the idea is elucidated in a different manner. The verse concerned reads thus:

Brahmanaspatireta sankarmar ivadhamat. Devanam purvey yuge astah sadajayata.

—*Rg. X.* 72.2

The lord of the universe in the beginning of creation heated the material atoms like a blacksmith to mould them in different forms. By His will and skill to work out the design and purpose, the phenomenal world with all its manifestness came out from the matter which lay in primordial state. Besides, we find the idea of atoms at one other place in Rgveda. The verse 3rd of the hymn 81st of Mandala 10th says:—

Visvataschaksurut visvatomukho..visvataspat. sa bahubhyam dhamati sampatatraih dyavabhumi janayandevaekah.

—*Rg. X.* 81.3

God is all-vision, all-power all-speech and omnipresent. He, in consonance with the good and bad actions of souls created the earth and solar system by combining the atoms.

After an intelligent examination of these verses three important points can be drawn out and they deserve here due consideration.

First point is that atoms as described above seem to be in motion or in other words can be said to be active. If the nature of atom is to remain always in activity then there come such problems in our way as can not be solved. For instance, Shankaracharya stands first in criticising the atoms. He says whether atoms are essentially active or essentially non-active or both or neither. He boldly says further that none of these four alternatives is possible. He assumes that if the atoms are essentially active or moving, their activity being permanent there would be no possibility of the dissolution of the world.

On the other hand if they are essentially non-active, their non-activity would be permanent and no creation would take place. Their being active and non-active both is impossible because it is self-contradictory. Though Shankaracharaya defining his *avidya* and *maya* does not feel himself indulging in self-contradiction by calling them existent and non-existent both, yet he here refutes the atoms on the strength of the same.

But thinkers should keep this thing in mind that this criticism of Shankara is not valid. It may be valid only when God as an efficient cause is denied but in the Vedas God is not denied. Besides Shankara's four alternatives, there is one more and that is that atoms are neither active nor non-active; but can be activated . They derive their activity from *Brahman*. It is the reflected activity by which they appear to be active. Dissolution also does not mean total annihilation of activity. It simply becomes potential from kinetics, because, after dissolution there is again a creation. To indicate this reflected activity in atoms caused by activation of efficient cause, the *Brnhman*, atoms are described as

active or moving. Really, this activity of them is not due to their being essentially active but it is due to God who heated them and made them active. Atoms are not active by their nature but they derive this activity from God and therefore, they are active.

Second point that raises its head and requires consideration is that of heating the atoms. Why does in the beginning of creation the necessity of heating the atoms at all arise, and what is the centre where-from this heat proceeds to these atoms? These are really the puzzling questions. According to Vedas it can be said in answer of these questions that matter being unconscious entity rests in inertia and without being activated or brought in motion by some conscious being it can not start its functioning of changing itself into different phenomena of the world. For this purpose the heat is given to it by efficient cause in order to make it energetic and capable of performing the works of material cause. This heat is really nothing but energy, combined with which matter enters into the process of evolution. God is the only centre which this heat proceeds from.

Besides, when we enter into matter's physical laboratory, we find out that heat is playing a very important role in the cosmos. The world, which we perceive is really controlled by heat. If this heat is lost from the universe, the energy of the world will be lost and consequently the dissolution will take place.

In the scientific field the well-known second law of thermodynamics gives us this clue that the current of energy is tending to wards small centre from its big one. For example, it can here be said that if a body possesses five thousand degree centigrade temperature and other has only two thousand degrees, the tendency of the flow will incline towards the latter from the former.

This phenomenon will continue unless both would

have reached the equilibrated condition where no transfer of energy would take place and consequently all the actions would have a stop. The biggest centres of energy like the sun are disseminating their energy in the vast space and losing the same in every moment. All such centres of energy are daily running towards the equilibrated state. When the whole energy will be lost the universe will be in its dissolution. Being in an equilibrated state of energy the matter would remain stand-still and there would happen no worldly phenomena further. At that time whole of the matter with its atomic multitude will remain non-active. Here science is silent to speak any thing about whence the energy will come again and matter will tend towards creation again. The above quoted verse of the Veda tackles this problem very satisfactorily and declares that the efficient cause, *Brahaman* (God), the gorgeous and everlasting centre of all energies, will combine the material elements with energy by heating the atomic units and matter will proceed to the process of evolution. Vedic verse emphatically says "*Brahmanaspatireta sankarmar ivadhamat*" *i.e.*, God, the lord of matter, heated the atoms of matter like a blacksmith in order to make them regain energy. It is God, the efficient cause of the universe, who combines the matter with energy again, when it has reached equilibrated state. Another verse of Rgveda (X. 190.1) clears the mystery in a very vivid manner. This runs:—

Rtancha satyanchabhidhdattapso adhyajayat, tato ratryajayata tatah samudro arnavah. Rg. X. 190.1., *i.e.*, The matter combined with energy and eternal laws were manifested by all-pervading heat due to the will and power of God. Dissolution of the universe takes place by His will and the cycle of creation begins again hereby. It is He, by whose efficiency and power the atmospheric occean with vast space comes into being.

In this verse it has been clearly described that God makes matter energetic by His own all-pervading heat. He also gives rise to the eternal laws by this and these remain together with the material evolution. The evolution takes place under these eternal laws. God's will and efficiency remain above and matter below. God's will precedes motion in the matter. He moves the matter towards design and purpose of the world. In the Yajurvedic verse (40.5) God has been called unmoved mover. Aristotle adopted this same view. It is only the translation of "*tadejati tannaijati*". Again in Rgveda -X. 129.5) we find the expression "*Svadha adhastat prayatih parastat*". It means that matter was below and God's will and perseverance above. The fact thus maintained is that none of the effect-forms of matter takes place without His will. Every form and phenomenon is destined to occur in its cause under the governance of God.

Thirdly comes the point which leads us to believe that the verse shows the creation of the universe from non-existence as the word *asat* and *sat* are expressly used there. It is also indicated therein that "*devanam purvye yuge asatah sadajayata*", in the beginning of the cycle of creation the existence came out of non-existence. But when the verse is taken to be interpreted in its true meaning and with true perspective there remains no place for such a doubt. The doubt that existence comes out of non-existence in the primitive stage, is not due to the verse but is totally due to the invalid and faulty interpretation of the verse. In Vedic philosophy some times '*sat*' is used for manifested world and '*asat*' for the primordial matter. Because in the beginning of creation the world remains in matter and thus non-manifested, therefore, the stage of matter is called '*asat*'. When it is manifested, it is called '*sat*'. The word '*sat*' and '*asat*' are used to convey the meaning of '*vyakta*' and '*avyakta*' respectively.

They are not used here to signify existence and non-existence. In the 4th verse of the 10th Mandala of the Rgveda the whole mystery regarding the matter is cleared out. The whole verse is found like this:

Kamastadagre samavartatadhi manso retah prathmam yadasit. Satobandhumasati niravindan hridipratisya kavayo manisa.

—*Rg. X.* 129. 4.

At first the will of God worked over matter and desire of creating the world made its way through. The wise and seers get the clue of relational link of effect or manifested world in the non-manifested or primordial matter.

What is this relational link described in the verse? This is the relation of cause and effect. If this relation is permanent, then who has the tongue to say that the Vedas teach of coming out of existence from non-existence? When the matter comes in its primal condition after the dissolution of the phenomenal world, then souls with their previous actions and atomic units of element rest in sleep. In this sleeping state nothing can be visible or distinguishable, therefore the stage is called '*asat*'. When by the will of God creation takes place and first ray of divine wisdom makes the matter manifested everything becomes manifested. Another purpose of the '*sat*' and '*asat*' in the verse is that Vedas recognize the *satkaryavada* and *asatkaryavada* both. No essential difference is seen in both the systems. *Naiyayikas*, and *Vaisesikas* adopt *asatkaryavada* while *Sankhya* schools accept *Satkaryavada*. Really both of them are Vedic. There is nothing contradictory between the two principles. Controversy is based only on verbal translation of them, not on the real sense.

Shri Shankaracharya again criticizing the atomic theory of *Vaisesika* says that if atoms have qualities or colour, as they have according to the atomic minuteness and perma-

nency, it would follow that compared to the ultimate cause they are gross, and non-permanent. For, ordinary experience teaches that whatever things possess colour and other qualities are compared to their cause, gross and non-permanent.

To this criticism of *Shankara* it will here suffice to say that atoms have properties also in atomic dimensions. Just as they are further indivisible their properties are also further indivisible. *Vaisesikas* when mean atom to be an atom, they mean that the properties are atomic and therefore, non-gross and permanent.

Some thinkers and *Shankara* also criticizing further say that atoms can not be permanent. They say that if two atoms have any space between them they can not be permanent as they are limited by spatial relations. Anything under limit of spatial relation can not be permanent. On the other hand if the two atoms have no space between them, then space cannot be called all-pervading.

To this *Vaisesikas* say that there is no distance between one atom and the other. Even a slight distance they do not have between them when they are in unitary position. They have only position, neither dimension nor distance between one another. The expression outside and inside, in and out and between also denote the causal relation of which the effects are the subject, not the causes. As the atoms are the causes not the effects, therefore they can not be subject to or under condition of these relations. If anything is devoid of permanency, it is not due to its being under condition of spatial relations, but it is due to its being '*karyadravya*', the effect-form. Atoms are cause, not the effect, therefore they are not devoid of permanency. The space is all-pervading because of its relation with every organised body, not as being related with the minute atoms. Atoms are indivisible and therefore there is no space in them.

But this does not make the space non-pervasive. Being indivisible and unchangeable atoms are not subjected to the spatio-temporal relations. Time and space are causes and thereofre, they bind only the organised, component bodies in their limits.

Some Fundamental Questions

There are some fundamental questions that arise in this connection. The first question is whether we can reduce all phenomena to numberless units each as if devoid of dimensions and yet having existence and being further indivisible. The second question is whether we can reduce everything to unity, the all-pervading one and devoid of dimensions and apparent qualities. The other question is whether every thing is reducible to an absolute nothing. So far as the third is concerned it is impossible and not acceptable. Both the others are reconciled by the Vedas. According to them, for ordinary reaction to go on or for ordinary dissolution, one can stop at the bigger units of mass, which may be triads, dyads or atoms. The primordial state by itself is non-manifested, and real manifestation occurs when it is condensed to five elements, "*Panch tanmatra*". In the non-manifested state matter is numberless and dimensionless, the one all-embracing unit. It is in the absolute causal form. The moment it is condensed to the effect-form there appear in it the numberless points of simply positional dimensions. These are called atoms and for subsequent transformations they act as cause. Atoms are fundamental units of matter in manifested state of phenomena. Finally when they merge into causal form, they all as if by a process of melting away become a continuous whole, the heterogeneity disappears and they are lost as if in a homogeneous one. This stage is known as matter, which

is one homogeneous continuous whole, the one all-embracing Unity with only one quality, the primordial material causality. This is the idea which seems to be expressed in cited Vedic Verses.

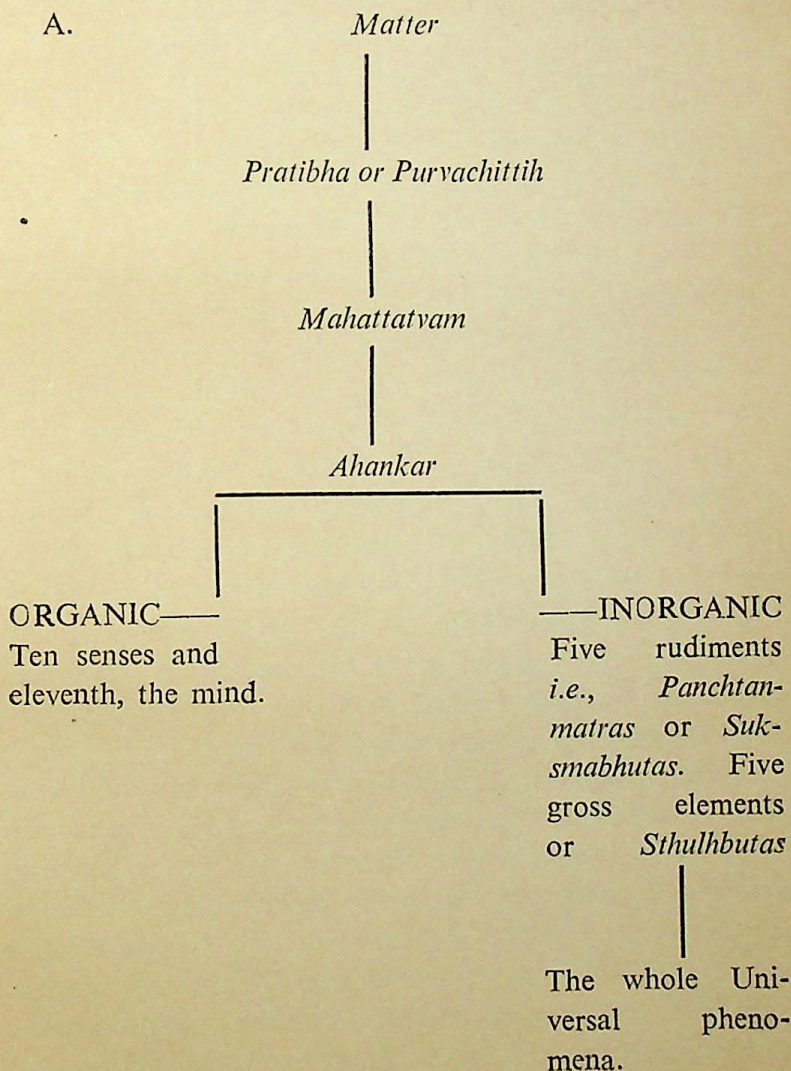
Creation of Cosmos

The matter in primeval state is known as *Prakriti.* When it comes in the heterogeneous or manifestative state, it is called *Vikriti.* In the beginning of the creation-cycle, the matter as *Prakriti*, was one homogeneous continuous whole, the one all-embracing Unity with the only one quality of primordial material causality. God's will worked upon this primordial matter and the whole structure was heated. Divine will and wisdom prevailed all-over it and cosmic motion took place by breaking the condition of inertia. By this process the matter began to unfold itself into heterogeneity. In the course of this evolution the first thing affected from the primordial matter was *Pratibha* or *Purvachitih.* The next one to this was *Mahattatva*, the resolution. Afterwards followed this Mahttatva the *Ahankar*, the principle of differentiation. By this principle of differentiation the material state became heterogeneous It then was branched off into two sections—one organic and the other inorganic. The Organic section evolved from the *Ahankar*, consisted of eleven elements: the mind internal and ten senses external, The inorganic section of creation consisted of five rudiments called "*Panchtanmatras*". From these five rudiments evolved five gross elements. Organs belong to two categories and they are the *Karmendriya*, active senses and *Jnanendriya*, the cognitive senses. Each of the both categories contains five. Cognitive senses are: Optic, auditory, olfactory, gustatory and tactile. Mind is internal and is called a cognitive sense when connected with the function of cognitive senses;

and an active sense when tended to the functions of active senses. Thus, the function of mind is dual. Active senses are—*Hasta, pada, payu, upastha* and tongue. Five rudiments are known as the sound, touch, taste, form and smell. Gross elements coming out of five rudiments may be counted as *Akasa*, *Vayu*, *Agni*, *apa* and *Prithivi*. While *Pancha-tanmatras* are *suksmabhuta* the gross elements are called *sthulbhuta*. The word '*bhuta*' signifies the matter combined with erergy. From these five gross elements the various phenomena take place and thus matter is trasmuted in different forms. All the bodies organic or inorganic evolve from these five gross elements. It is why this world is called the effect-form of these *Panch-bhutas*.

Here the question arises as to how the matter which is one unity and homogeneous with only one quality changes intself into so many different forms of various qualities. In brief it can be said as to how the world of multifarious forms came out from one uniformed substance. How did the diversity into this world originate its process from one unity? In the Vedic Philosophy the question is tackled very easily and satisfactorily. It declares that the matter in spite of being one unity and homogeneous, is also continuous whole of three kinds of substances with their three kinds of qualities.

These substances and qualities are called '*Satva*, '*Rajas*', and '*Tamas*'. They are "*dravyas*" (noumena) and as well as *Gunas* (qualities). In the manifested state these are in the state of potency of disequilibrium. But in the unmanifestative state or primordiality of matter these remain in one equilibrated condition. So it is due to proportion and disproportion of the potency of this trio of substances and qualities that diversity in the forms of the world arises out. Any kind of diversity arising qualitatively or quantitatively is due to the disequilibrium of these '*Satva*', '*Rajas*' and '*Tamas*'. As a single drop of rainy water creates sweetness

in apples and sugarcane and bitterness in red pepper and black pepper, in the same manner the one continuous unity, the primordial matter produces so many varieties in the worldly phenomena by the potency of this trio of qualities and substance. To show the order of the material evolution the following tables are given here.

B. *Aditi*

Eight Adityas :

(*i*) Mitra.
(*ii*) Varuna.
(*iii*) Dhatar.
(*iv*) Indra.
(*v*) Aryaman.
(*vi*) Ansha.
(*vii*) Bhaga.
-*viii*) Martanda.

1. Pratibha.
2. Mahattatvam.
3. Ahankar.
4. Five rudiments.

8 in total

|

Hiranayagarbha.
Golden egg or *virat* or nabulous mass.
Five gross elements and the other worldly phenomenal modifications.

The system shown in the Table A has been adopted by *Sankhyas* and has been accepted universally in philosophical domain. Table B. is the system adopted by *Brahmnas* and the *Manusmriti*. But there is no difference in both the systems. Difference is only of nominal kind, not anyhow of substantial merit. In the first the creation is shown in a scientific method. While the former is Prakriti-*Vikriti* system, the latter is called *daivi sristi*.

Here one important point, that requires more consideration, arises out whether *Pratibha* is the first *Karya* of matter in the order of creation or *Mahattatvam*. In the Sankhya system of consmic creation *Mahattetvam* has been treated as the first *Karya* of matter, not the *Pratibha*. To give a satisfactory and convicing reply to this question it may here be laid down that *Pratibha* and *Mahattatvam* both are treated as the first evolved element of matter by *Sankhyas*. In

modern Sankhya system *Mahattatvam* is described as the first product of matter but according to old Sankhya school this *Pratibha* was known as "*anirdesyam tattvam*".

The reason behind this stands as that the matter which rests in homogeneous state does not at once breaks its homogeneity and minuteness. The breaking of non-manifestativeness completes its course gradually. Therefore, the element which first affected from the primordial matter was so minute, rare and indescribable that it was called *anirdesyam tattvam.* This is why some Sankhyas start in their cosmic evolution from this '*anirdesyam tattvam*' (Pratibha) and some start from *Mahattatvam.* Really there is no concrete difference in both the views. To prove this above statement to be true, we quote here the opinion of Acharyas of the old Sankhya Schools from '*Yukti-dipika*' commentary of *Sankhya-Karika* which follows as thus:—

Kechidahuh pradhanadanirdesyam tatvantaramutpadyate, tato mahaniti. Patanjal-panchadhikarana-varsaganānam pradhanat mahanutpadyate.

—*Yuktidipika XXX* 1*st Karika.*

Translation—Some Acharyas maintain that the first element affecting from primordial matter is '*anirdesyam tatvam*, and afterwards comes out the *Mahattatvam* therefrom. According to Patanjali, Panchadhikarana and Varsaganas, *Mahattatvam* evolves from primordial matter first.

Another grievance which is made against Sankhyas by some scholars, is of their (Sankhya's) tending towards dealing with only intra-cosmic evolution and leaving the extra-cosmic evolution. But it is not at all true with Sankhya system. Sankhyas dealt with both kinds of evolution. The order of creation shown above indicates that. Sankhyas give two kinds of creation—one Organic and the other Inorganic. Organic creation is concerned with the intra-cosmic evolution and the inorganic is consisted of the

extra-cosmic evolution. The *Pratibha, Mahattatvam* and *Ahankara* correspond with both sections—the intra-cosmic and extra-cosmic. Therefore, to allege the Sankhya theory on this ground is useless and invalid. To give a lucid idea of the creation some verses from Rgveda are quoted with their English rendering here-under:—

1. *Girnam bhuvanam tamasapgudhamavih svarabhavaj-jate agnau. Tasya devah prithvi dyaurutapo arana-yannosadhih sakhye asya.—Rg. X.* 88.2.

Translation—Before the creation, the whole universe rests concealed in the matter as swallowed up thereby. When the heat is created, there pervades light throughout and by the combining power of this heat come out from the matter the earth, water, atmospheric region, and solar space with its grand system. Herbaceous plants of various kinds spring out luxuriantly.

2. *Nasadasinno sadasittadanim nasidrajo no vyoma paro-yat. Kimavarivah kuhkasya sarmannambhah kimasid gahanam gabhiram.—Rg. X.* 129.1

Translation—Before creation there was no void or space nor was there manifest the primordial matter, nor atoms, nor even the ether or luminous nebular mass of matter. There was some fine indescribable matter which extended like haze, but like the vanishing cloud of the mist (seen at morning time in the rainy season) its expanse and depth could not cover Him, the refuge of all finite beings.

3. *Na mrityurasidamritam na tarhi na ratrya ahna asit-praketah. Anidavatam svadhaya tadekam tasmad-dhananyat na parah kinchanasa.—Rg. X.* 129.2

Translation—There was no death then, nor was there life. There was also no sign to distinguish day from night. That one then, with His material energy, *i.e.*, matter lived breathless and nothing else distinct from Him, was manifest.

4. *Tama asittamasa gudhamagre apraketam salilam sarvama idam. Tuchchhenabhu apihitam yadasittapsastanmahina jayataikam.—Rg. X.* 129.3.

Translation—In the beginning the matter lay concealed in darkness, *i.e.*, in homogeneity and concealed in it lay all this visible and invisible universe without any sign of discrir mination. The whole matter was covered with primordiality and minuteness. One supreme divine-being made this manifest by giving the heat to it by His own power and will. That is, he combined the matter with the energy which was lost at the time of dissolution and made it manifest.

5. *Kamastadagre samavartatadhi manaso retah prathamam yadasit. Sato vandhum-asati niravindan hrini pratisya kavayo manisa.*

—*Rg. X.* 129.4.

Translation—In the beginning of this creation the will of God at first worked over matter and the desire of creating the world made its way through. The wise and seers get the clue of relational link of effect of manifested world in the non-manifested or primordial matter.

6. *Tiraschino vitato rasmiresamadhah svidasidupart svidasit. Retodha asan mahimana asan svadha avastat pra-yatih parastat.—Rg. X.* 129.5.

Translation—The ray of light (by the divine will and wisdom) prevailed all over matter. There were unemancipated souls waiting for the fructification of their past actions and liberated souls enjoying the state of bliss. Matter was below and divine power and will above.

7. *Ko addha Veda ka iha pravochat kuta ajata Kuta iyam visristih. Arvagdeva asya Visarjanen adha Ko veda yata a babhuva.—Rg. X.* 129.6.

Translation—The all-bliss God can verily know and say about whence this creation of multifarious purpose and grand panorama came into being. The wise, who are ex-

pected to know this mystery, are themselves born later than this Universe. Hence it is God who can know where from this creation came into manifestation.

8. *Iyam Visristiryatabahbuva yadiva dadhe yadiva na. Yo asyadhyaksah parme vyomantso angaveda yadi va na vada.—Rg. X.* 129.7

Translation—The controller and sustainer of this world verily can know whence this motley universe came into being. Had He not known it, He could not have controlled or supported it. All-bliss God only knows this mystery, none except him can know it.

9. *Rtancha satyanchabhiddhattaapsodhyajayata. Tato ratryajayata tatah samudro arnavah.—Rg. X.* 190.1

Translation—The universal laws of nature controlling the physical universe, governing cycles of creation and dissolution were made manifest. Through his great powers of heat were created the limitless space, primordial chaos and rich stores of enormous vapours.

10. *Samudradarnavadadhi samvatsaro ajayata. Ahoratrani vidadhad visvasya misato vasi.—Rg. X.* 190.2

Translation—After the creation of space or atmospheric ocean there intervened the "*Samvatsar*' the cause of temporal relation and diversion of night and day. It was the lord and controller of sentient creation who made possible the division of day and night.

11. *Suryachandramasau dhata yatha-purvamakalpayat. Divancha prithivinchantarikasmatho svah*

—Rg. X. 190. 3.

Translation—The great Lord brought into existence the Sun and Moon, the earth and atmosphere, the stars and space with light and space with darkness as in the previous cycle.

This is a brief description of the process of creation. The order of dissolution is quite opposite to it. God's will

consists of two different kinds. One is called *Chikirsa*, the desire for creation and the other is called *Jihirsa*, the desire for dissolution. Creation is the result of the first and the dissolution is the result of the second. When God's will works upon the universe to dissolve it into the primordial matter, the whole world rests in its cause-fold, the five gross elements. These five are further reduced to their causes, the five rudiments. Thus the whole organic and inorganic forms take their stay in their causes, the *Ahankara*. *Ahankara* in its turn gets itself dissolved into "*Mahattatvam*" and further on the *Mahattatvam* into matter. To grasp the idea of these cosmic and chaotic process of matter in an intelligible manner, one should refer to the above given table. From upward side to downward side is the order of creation and from downward side to upward side is the order of dissolution.

CHAPTER IX

SOME POINTS ABOUT UPANISAD AND SIX SASTRAS

Arya Samaj accepts testimony of ten *Upanisads* which are very clearly enumerated in the '*Satyartha Prakash*' by great Swami Dayananda Sarasvati. In modern Eastern and Western Scholars there is a gross misunderstanding regarding the nature and subject-matter of *Upanisads*. Many writers on *Upanisads*, have misrepresented the idea of *Upanisads* in their books. They think every thing regarding *Upanisad* and *Vedanta* in the light of the commentaries of the Acharyas like *Sankara*, *Ramanuja*, *Vallabha*, *Madhva* and *Nimbarka*. But it is quite comprehensible from their commentaries that they could not grasp the spirit of *Upanisads* and *Vedanta* themselves and instead of giving the clear idea of these scriptures, they made the subject more complicated and by adding and imposing on them their own preconceived notions, created new controversies. These controversies have taken the form of new schools and sub-schools in the domain of *neo-darsana or navina-darsana*. Arya Samaj absolutely disagrees with these *neo-darsanikas*. It has its own idea about these *Sastras*. It accepts the contents of *Sastras* to the extent as they stand in conformity to the Vedas and their teachings.

Some scholars say that *Upanisads* have in them the background of the heterodox system of Budhism and Jainism. But it has not any healthy argument in its fold. No verse can be found in *Upanisads* that inspires the idea of such non-Vedic Philosophies. In one *Upanisad* named as *Svetasvatar*

different views regarding the causes of the universe have been expressed only to show the causal complexity of the world. But, they are the alternative views, not the background of Budhistic and Jain Philosophies. In thinking the pros and cons of any tedious matter such methods are adopted by the thinkers. By this one can not and should not draw any reverse conclusion. Maybe, these points later on took the shape of some philosophical system, but to speak that these systems were prevalent in *Upanisads* is completely absurd and proofless.

Besides, *Upanisads* are called *Vedanta* since they constitute the final portions of Vedas, this is also a hypothesis which has no ground and support for its stand. *Vedanta* does not mean either the terminus or the end of the Vedas. It is wrong to take it so. The word '*anta*' does not stand for 'end' in philosophy. It is here used in a very rare sense. It signifies the doctrine or dogmatism. Thus the meaning of *Vedanta* will be the 'doctrine of the Veda'. In Vedic doctrine God, Soul and Matter are the main themes of all the philosophical investigations as well as the supreme objects of human knowledge. These entities are described and dealt with in *Vedanta*. To reach God and enjoy his blessedness is the fundamental goal of human life, but that cannot be achieved without the knowledge of matter and soul. Thus, the highest achievement of mankind is impossible without the thorough and rare knowledge of these three eternal substances.

In *Mundak-Upanisad* we find a verse where the word *Vedanta* itself has happened signifying the meaning which has been expressed in above lines. If it is construed in the sense adopted by the modern scholars, the word will have no significance there, because this *Upanisad* is neither expressing about *Upanisads,* nor about the *Vedanta* as the terminus of the Vedas or the final portion of the Vedas.

Isopanisad, the first of all *Upanisadic* collections is anyhow the 40th canto of the *Yajurveda*. But there is a variety in recension of verses and also the number of the verses is not the same as of the *Yajurveda*. On the ground that *Isopanisad* is somehow a part of the *Yajurveda*, it cannot be emphatically said and maintained that all *Upanisads* are the parts or final portions of the Vedas. In them, we have no expression of the kind that they are the final portions of the Vedas. *Brihadaranyaka* is the final portion of *Satapatha Brahmana* but on this basis the conclusion cannot be drawn out that all *Upanisads* are the final portions of *Brahmanas*. There are some other *aranyakas* but they are not *Upanisads*.

Some enthusiasts of Philosophy say that *Upanisads* are the cream of Vedic thought. In this connection it can be said here that such views have nothing as solid but a counterfeit of reality. Calling *Upanisads* the cream of Vedic thought sometimes and the final aim of all Vedic teachings at another time, is one of the feats of verbal jugglery, that some of our modern scholars sometimes tend to show. By doing so, they want to aim at two preys by the same one shaft—firstly to reduce the importance of the Vedas and secondly to prove their one-legged monism. In real thinking the position of *Upanisads* is not that of cream but one of the components of Vedic teachings. Cream is a component of milk, not the whole of the milk. Sometimes people take it to show its betterness over milk, but this cannot be implied in the case of *Upanisads* towards Vedas. It must here be borne in mind that cream remains nothing but a plastic-crust when turned to butter. Butter and ghee seem superior to milk and cream in value and pomposity, but they lose all their charms and superiority when the former is analytically called condensed oily fog of milk and latter as the oil of butter. The Vedas have three senses in their meaning—the *Adhiyajinika*, the *Adhidaivika* and the *Adhyatmik*. Every

verse of the Vedas is interpreted and construed in these three folds of meaning. How can *Upanisads* be treated as cream of Vedic thought when all the verses of Vedas possess and issue forth the flow of such cream? Therefore *Upanisads* should be known and really are the collection of *Adhyatmik* teachings of *Rishis* who attained this knowledge from the deeper studies of the Vedas. Vedas are the repository of all true knowledge, and spiritual knowledge being one of the true knowledges has also its fountain-head in Vedas. All the *Upanisads* derive this spiritual knowledge from the Vedic verses and this knowledge found in the *Upanisads* is infinitesimal in comparison with spiritual knowledge veiled in the verses of the Vedas. *Upanisads* give us the knowledge of God, soul and matter. What is this I ? Whence did it come into being and what is its real nature? Where shall I go afterwards? What is this world and whence did it come ? What is that Almighty power controlling the worldly scenes? How can salvation be achieved? These are the questions which have been tackled in *Upanisads*.

Six Sastras

Six schools of Indian Philosophy have a most important place in human history. They have no equal to their own in the highest kind of philosophical knowledge. Arya Samaj has great respect for them. It treats them as the *Arsa-darsana*. *Neo-Vedantin* and *Neo-Naiyayikas* have created great controversies about these philosophical systems. They have departed from the original teachings of these *darsanas* in formation of the background of their own new philosophies. Arya Samaj accepts the authority of these six scriptures to the degree they stand consistent with the Vedas. *Neo-darsanikas* see contradictions in these six schools of philosophy. But Arya Samaj stands by the idea

of synthesis in them, which was really a unique contribution by *Maharshi Dayananda Sarasvati* to the study of these *Sastras*.

It is a well established fact that Indian mind from the immemorial past, has been famous for soaring high in thought and imagination. It always endeavoured hard in penetrating the world's mystery around it and through the careful and industrious investigation succeeded in the origination of conclusive thought and systematic knowledge. Investigations and examinations done by Indian Sages of ancient time were not merely of theological and metaphysical process and merit, but they contained in them the positivistic approach also to an appropriate and requisite extent. In the field of research all things can not be made a point of mere experience and experimental process. Philosophy itself being the science of generals,does not come within the sphere of experimental examination. It is not true with every thought or science that it must and unavoidably should come within the range of experiments.

Einstein, an unequalled Scientist of his age, made fantastic and mysterious inventions in the field of Physics. There are very few who can cross the veil of unintelligibility of his observations. He reduced the universe to few equations and came to the conclusion of treating the universe spherical and static, providing neither for expansion nor for contraction. Whatsoever importance and grandeur this notion might have had, but it was nothing but a mystery covered with an impregnable mystery. The Scientist world is proud of it, but doubts about its accuracy are still clinging to it. Some Scientists are bitter critics of this theory. They find fault with Einstein's calculations in arriving at the conclusion of Static universe. According to them this fault is that that he (Einstein) divided both sides of an equation by a quantity which may become zero and in algeberaic

calculation division by zero is not anyhow permissible. A Russian Scientist Alexander Friedmann (1920) accordingly declared that the correct treatment of Einstein's basic equations would lead to a class of expanding and contracting universe.

Quite contrary to the notion of Einstein, we find the idea of universe described in the Yajurvedic verse XL-I). *Isavasyamidam sarvam yatkincha jagatyam jagat*—i.e., every unit of the universe is continuously in motion whcih involves exapnsion and contraction. The word *jagat* appropriately signifies this idea of motion in the parts and parcels of this universe. This is a general belief and has full support of philosophical proofs. No body can refute it only on the ground that it is merely a metaphysical conclusion, not the positivistic one. Thus, it should be borne in mind that our ancient thinkers thought every thing theologically, metaphysically and positivistically and their approach was well-balanced. They were sometimes theological, sometimes metaphysical but they did not, at any time, renounce the positivistic approah. They always adopted the systematic method of all the three processes in dealing with the problems of thought and knowledge. Six schools of Vedic philosophy are the highest philosophical attainments that mankind ever achieved. Riddle of the Universe has been solved in these systems very satisfactorily. Here is found a combination of logic, psychology, ethics and metaphysics. Problems of epistemology and ontology both have been dealt with rare distinction.

Synthesis

Regarding the apparent contradiction in these six schools of Indian philosophy, the founder of Arya Samaj clarifies his position in his famous work *Styartha-Prakash* in questions and answers, as follows:—

Question : Even the *Sastras* written by Sages contain truth mixed with untruth and contradict one another. Take for example the subject of 'creation'. On this subject all the six *Sastras* contradict one another. Are their teachings not contradictory when the *Mimansa* takes '*Karma*' as the cause of the world; the *Vaisesika*, *Kala* or time; the *Nyaya*, atoms; the *Yoga*, *purusartha* the *Sankhya prakriti*; and *the Vedanta*, *Brahman*?

Answer : Firstly, except the *Vedanta* and the *Sankhya*, the other *Sastras* do not treat of the subject of creation directly. It is indirectly mentioned. Secondly, there is no contradiction in their teachings. It only shows that you have no knowledge of contrariety and conformity.

Question : Now tell me, pray, do you call it a contradiction when made on different subjects?

Answer : When different statesments are made on the same subject, here, too the subject is the same, viz creation.

Question : Is knowledge one thing or more than one?

Answer : One.

Question : If it be one, why then are there so many divisions of this knowledge, such as grammar, medicine, and astronomy?

Answer : As in the case of one science, its different branches are treated of separately, so are the six branches of the "Science of creation" treated of separately in six *Sastras*. You can never call it a contradiction, can you? Just as six different causes take part in the formation of a pot, viz. Karma, time, clay, *vichara*, effort for *samyoga* and *viyogo*, the attributes of *Prakriti*,

> and the potter; similarly six different causes of the world have been discussed by six *Sastras* --thus *Karma* by the *Mimansa*; time by the *Vaisesika*; the exposition of *Upadanakarana* or the material cause in the Nyaya; the *purusartha* in the *yoga*; the counting of the entities at different stages in the *Sankhya*; the discussion of the efficient cause, *Brahman*, in the *Vedanta*. There is no contradiction in it. Or take for illustration, the medical science. Its six different branches, pathology, medicine and therapeutics, materia medica, hygiene and surgery are treated separately, but all of these aim at curing disease. Likewise six different causes have operated in the formation of this world. (*Satyartha Prakasa*, ch. III).

Thus, it is here very clear that different schools have treated one and the same subject from different points of view according to their own domain. The synthesis of all of them would take one much nearer the truth. This is the view maintained by Arya Samaj about six schools of Indian Philosophy.

CHAPTER X

MISCELLANY

1. Characteristics of Mind are as under:—
   (a) *Pramana*—valid cognition.
   (b) *Viparyaya*—Misconception.
   (c) *Vikalpa*—Imagination.
   (d) *Nidra*—Sleep.
   (e) *Smriti*—Memory.

These are called *Vritis* or the characteristics of the mind in the philosophy of *yoga* and have been described in *Rgvedadibhasya-bhumika*. These are again divided into two groups —the pain-giving and non-pain-giving.

A vast description of mental state is found in *Aitareya-upanisad* (III. 2) which for the sake of reader's knowledge. is given here. It is a remarkable classification of mental states.

These are: Sensation, perception, ideation, conception, opinion, understanding, insight, resolution, imagination, feeling, memory, volition, conation, the will to live, desire and self-control.

2. Concept of five Sheaths

There are *Pancha-kosa*, the five sheaths, described in the ninth chapter of *Satyartha Prakasa*. They are known as follows:—

(a) *The Physical sheath*—It comprises all the tissues and fluids of the body from bone to skin. It is called *annamaya kosa*.

(*b*) *The vital sheath*—it is known as *pranmaya kosa* and comprises the five great vital or *nervaurie* forces-*prana*, *apana*, *samana*, *udana* and *vyana*.

(*c*) *The psychic sheath*—It is concerned with mind and egotising organ, the *Ahankara*. It is named as *Manomaya kosa*.

(*d*) *The intelligence-sheath*—It includes *buddhi* and *chitta* along with the organs of senses. Its *sanskrita* equivalent is *Vijnanamaya Kosa*.

e) *The blissful sheath*—It is described as *anandamaya kosa* and it comprises love, cheerfulness and happiness. The causal matter is the basis of entertainment of these feelings.

3. The Four Bodies

(*a*) *Sthula Sarira*—the gross physical body which is seen and felt by our organs.

(*b*) *Suksma sarira*—the subtle body which comprises seventeen principles—ten organs and mind, five elementary principles, and intellect. This body accompanies the soul in all its births and deaths. According to *Dayananda Sarasvati* this body is also of two kinds—the material and egotistic. The first being physical is derived from the essence of the material elements. The second is concerned only with the natural powers and attributes of the soul. This is not different from the soul. It is, in fact, the soul itself.

(*c*) *Karana sarira*—the causal body which consists of the elementary matter. It is common to all souls. It is through this body that soul enjoys the state of sound sleep, *susupti*.

(*d*) *Turiya sarira*—ecstatic body is concerned with *samadhi*.

4. The Four Phases

(*a*) The wakeful phase which is called *jagritavastha.*
(*b*) The dreaming phase which is called *svapnavastha.*
(*c*) The sound sleep which is known as *susupti.*
(*d*) The self-conscious phase which is named as *turiya avastha.*

When these phases are concerned with the supreme spirit '*OM*' with a special reference to the cosmic creation and its interpretation, these are enumerated as: wakeful phase, contemplative phase, slumbering phase and essential mode of spirit's existence.

5. The Eight-Fold Method of Yoga

(*a*) *Yama* (abstention) which are : non-violence, truthfulness, honesty, celibacy or chastity and non-attachment.
(*b*) *Niyama* (observances) are : purity external and internal, contentment, austerity, self-study or self-introspection, and devotion to God and total surrender of acts and their fruits to Him.
(*c*) *Asana* or postures which are the *yogic* exercises.
(*d*) *Pranayama* (breath-control).
(*e*) *Pratyahara,* the sense-control.
(*f*) *Dharana,* the concentration.
(*g*) *Dhyana*—the contemplation.
(*h*) *Samadhi*—the state of ecstasy.

The phenomenal world in *yogic* term is known as '*drisya*' and the self who observes the phenomena thereof, is called '*drasta*'. The cause of pain is due to the contact of these two caused by ignorance. The soul by ignorance thinks itself to be the master of this '*drisya*', and therefore it gets itself entangled into it. The cause of this entanglement is *avidya,* the ignorance. When this ignorance is totally dispelled, the contact is also broken and then the emancipation

termed as *Kaivalyam* is attained. Dispelling the ignorance means the awakening of right consciousness. This is called *Vivekkhyati.* Thus ignorance is the cause of bondage and enlightenment, the cause of emancipation.

6. The Obstructions of Mind in Yoga

The following are the obstructions of mind in attaining *yoga*: Disease, Inertia, Dubiosity, lethargy, laziness, attachment, illusion, non-attainment of *yogic* grounds and unstability.

The under-mentioned are their accompaniments:—

Pain, disappointment or perturbability, fickleness of body and limbs, breath and respiration.

The control over mind may be gained by repeated practice of *yogic* principles and detachment. These are called *abhyasa* and *Vairgya.*

7. Immortality

Immortality is nothing but emancipation. This emancipation is not infinite. It is finite. The emancipated soul has to return from emancipation when the time is expired. Soul's acts and means are limited. Their reward, the emancipation can not be unlimited. Besides, emancipation is not the nature of soul. It is attained through some means and is *naimittika.* In absence of those means its expiry is logical and consequential. Had emancipation been the natural attribute of soul, it would not have come into bondage. But the bondage is quite evident. Therefore emancipation is *naimittika* and in absence of that *nimitta,* the soul is bound to return therefrom.

8. Five Nesciences or Pains

There are five kinds of nesciences. These are regarded as pains also. They follow as : Nescience, egotism, attachment, aversion and fear from death. The root cause of all

these five is ignorance. Ignorance remaining at their root, they produce age, species and enjoyment. Even the worldly pleasures are mixed with pain. The very thing in which a man seeks pleasure after a limit becomes the cause of pain. The excessive sweetness becomes distasteful. Nothing in the world is such that will always give pleasure.

But Dayananda Sarasvati's view is one of optimism. He never takes life and world as pessimistic. This world is the creation of benevolent creator. He provides us with pain in the same benevolent spirit as in pleasure. It is due to our deeds that we get pleasure and pain both through His justice. In awarding us pain He has a benevolent motive. This motive is His desire to make us purify ourselves from sins. There is no ill-will on His part in giving us pain.

9. Elements of Morality

The idea of morality is deeply rooted in self. It comes entirely from within. Human spirit is the seat of this. Strength lies in morality while immorality shows weakness of human nature. Without a sense of morality man becomes a brute. There are some elements of morality which may be summed up hereunder according to the teachings of Swami Dayananda Sarasvati:—

(a) *Yamas and Niyamas*—non-violence, truthfulness, honesty, celibacy, non-attachment and purity internal and external, contentment, austerity, self-study and devotion to God.

(b) *Ten ingredients of righteousness*—Perseverance; balance of mind on the occasion of condemnation or eulogy, respect or disrespect, profit or loss and other troubles; control of mind, honesty; internal and external purity, control over senses, improvement of intellect, acquisition of the accurate knowledge of all things from the earth right upto God and applying

it into life to keep consonance in thought, word and deed; truth; and abandonment of anger.

(*c*) The ten principles as follows:—

Kama—desire for goodness.

Sankalpa—aptitude for attaining good.

Vichikitsa—Raising doubts to arrive at real conclusion.

Sraddha—Profound faith or confidence in God.

Asraddha—Aversion from atheistic tendencies and mal-argumentation etc.

Dhritih—Imperturbability in the moments of pleasure and pain.

Adhritih—non-persistency in matter of non-righteousness.

Hrih—Hesitation in not adopting what is truth.

Dhih—Attitude of adopting virtues.

Bhih—Tendency of fear arising out when some thing is thought to be done against the commandments of God.

(*d*) Effort and confidence in God.

(*e*) Performances of *yajnas* from *Agnihotra* to *asvamedha*.

(*f*) Guidance from the dictates of conscience and ethical characteristics of God and idea of doing good to others.

(*g*) Performance of the duties of *Varna* and *asramas*.

(*h*) *Yogic* attainments.

(*i*) Synthesis of knowledge and action.

10. Conception off Plurality of Souls

The idea under the heading may be recapitulated thus:

(*i*) Pleasure and pain etc. can only be attributed to souls and not to bodies. It is the property of *Chetana* and not of *jada*, and therfore, the difference

evident in the creation with regard to pleasure and pain etc., should be ascribed to the distinctiveness of souls.

(*ii*) Transmigration of each soul takes place according to its own actions.

(*iii*) Regarding the attainment of emancipation entity of each soul is independent and distinct.

(*iv*) The law of action is based on the plurality of the existence.

(*v*) The purpose of creation conforms to the plurality.

(*vi*) Even in the state of emancipation, souls retain their individuality and are not absorbed in God. The period of emancipation has a limit and therefore they again return into bondage on the expiry of the period.

11. The Aggregate

Though Swami Dayananda Sarasvati has not said any thing about the property of aggregate, yet it is here necessary to say something in this connection as Arya Samaj and its founder agree with the Philosophy of *Vaisesika* and *Nyaya*. Among Indian Philosophers of new schools of *Nyaya* and *Vedanta* a difference of opinion seems prevalent about the process of creation. Their controversies are extravagant against the two issues of old schools: The *Arambhakvada* and *Parinamvada*. There was no difference in both in the old times but now this has been created by the new followers of Sankhya, Nyaya and Vedanta. Neo-Vedantins propound a new theory and it is called *Vivartvada*. But this is neither philosophic nor anyhow plausible and convincing. The question of aggregate cannot be satisfactorily answered by this theory. What is *arambhakvada*? It is a process through which creation of worldly objects takes place by atomic combination and composition. Atoms according to this

theory are globular. They are indivisible and devoid of angularities. They are called *parmanus*. 60 *parmanus* (atoms) make one *anu*. Two *anus* make one dyad. Three dyads combined together make one triad and so further on till gross objects and bodies. So it is a process of combination.

The *parinamavada* is the process of manifestation. By this process objects are manifested in their primordial cause. The non-manifest matter becomes manifest in the forms of gross objects. This is said to be adopted by *Sankhyas* while the former is said to be applied by *Vaisesikas*. But there is no difference in both the theories. Both are the same. Difference in them is the creation of new stalwarts of Philosophy. For example, take a piece of rubber and stretch it, you will find it more extended than what it was before. This extension may be explained in both ways. Either you say that the previous piece of rubber has manifested this extended piece in it or you say that the atomic cells of the previous rubber piece combined together have made this extended piece by process of their combination. Both statements are equally true. There is nothing controversial in them. Similar is the case of condensed and melted ghee.

How did grossness come in objects? *Sankhyas* reply that it came through manifestation, because the primordial matter had three kinds of substance and qualities in it. Modifications were the direct result of *parinam*, the changeability of matter. *Vaisesikas* answer this question in the way that the causal atoms of the object were many in number and thus, due to multiplicity of them and rarity of their combination grossness came in the objects of the created world. They read their theorem as "*Karan-bahuttwat cha prachayavisesat*". A piece of cotton, when put in working process of a spinning machine, becomes stretched. It changes into a greater dimension than that of previous one. This

extension is due to the multiplicity of cotton fibres and the process of stretching. The similar method may be applicable in solving the problem of aggregate and its properties.

In reality, atoms do not become an object of perception unless they form an aggregate. The objects are not the same as they are in their causal form. Atoms of an object are not gross. They can not be perceived. Neither the object is quite different from its material cause in substance and quality nor it is the same in characteristics, grossness and dimension etc. Atoms producing an object are minute while their produced object is gross and quantitatively different from them. If the atoms employed in producing an object are accepted as object and object is nothing different from them, a piece of wood, or a piece of stone cannot be sustained and attracted as one whole. A ball of iron can be put on the palm and can be thrown out as one whole. It can be attracted by powerful magnetic current. But a heap of mustard seed or wheat in granary can not be treated in the same manner. By holding any part of the iron ball the whole ball may be attracted and sustained, but, by holding any grain of the heap of mustard seed the whole heap cannot be attracted and sustained. Had there been no aggregate, there would not have been the attraction, sustenance and perception etc. of any object. So it is aggergate which makes the whole object attracted, sustained and perceived even on its part being held, sustained and perceived. This is called *avayavi*. The properties of aggregate depend on certain characteristics of components. They may not be said independent of components, because had it been so, then any thing would have given rise to everything.

Gotama in his *Nyayadarshan* reasoned the argument that there must be some-where an indivisible infinitesimal particle that excludes further analysis. Without this admission, one has to face a *regressus ad infinitum* which is most objection-

able process in the eyes of Philosophers. If some stop of indivisibility in analytical process of an object is not accepted, the dimension and division of the Himalaya would remain the same as that of a mustard seed. But it is an evident fact that Himalaya and a mustard seed are not equal in dimension and their particles. A whole may be divided into its parts, but there is such a state where no further division of parts can take place. Such are the state and position of atoms. When these atoms are combined together to produce an effect, the aggregation takes its course in the produced effect. Aggregate and its properties neither totally remain in the parts nor they remain without components. These are realised in effect and are due to the multiplicity of causal elements and their rare combining process. Multiplicity of causal elements and their collective process give rise to aggregate and its properties.

CHAPTER XI

SOME CONSPICUOUS VEDIC THEMES

1. TAKE ACCOUNT OF YOUR DAILY COVERED PATH

The goal of human life is very sublime and sacrosanct. To realise this one should have to be aware always. Path leading to this destination has many twists and turns. Many knocks and kicks in the way are expected to come across. Life in the great turmoil of the world is also full of many visissitudes. A large number of difficulties awaits to confront in this long journey.

But one should not be disappointed and dejected. There is a brilliant ray of optimism in all sorts of pessimisms which the life is engrossed of. A man with determination and perseverance can tide over all the difficulties and reach the destination. To achieve this end one should be very careful about his deeds and thoughts. He should have to devote himself in introspection of what does he daily do. This careful scrutiny of daily actions makes the man able to cross the path of life smoothly. A devotee should always be alert of what is in store to divert him from the path. Devotion is not a blind act of mind. It is not a dance or singing which our hypocrite devotees seem to do. Devotion has in its fold the analytical knowledge of the world, matter, spirit and universal spirit. One cannot be a real devotee without realising the truth behind these things. The word used for devotion is '*Bhakti*'. Grammatically it means the analysis or differentiation and service. This service should follow differentiation of self from non-self and the differentiation of self from the universal self. This is a real devotion.

This devotion when practised makes a devotee able to have a full contact with his self and his destination. The contact of self inspires the alertness and thus a devotee does not miss the train which he is travelling in to reach his destination. His train is not only unique but very unique. It is wonder of all wonders and curiousity of all curiosities.

The following verse of Atharva Veda gives the marvellous description of this train:—

Panchavahi Vahatyagramesam prasthayo yukta anu samvahanti. Ayatmeva dadrise na yatam param nediya avaram daviyah.—Atharva X. VIII. 8.

Translation—The engine in extreme fore of the train sets in motion and pulls on the vehicle of five wheels. Other bogies joined in rear, move together. The path covered and remaining to be covered by this train is not seen by any one. The distant comes nearer and the nearest becomes far off.

This is really the train described in the verse. Human mind, the most persuasive agent among all the organs, is described here as an engine. Five senses of cognition are here wheels which move the introvert structure of mind. The organs of action and five mediums of vitality are said to be the bogies following the front vehicle and the engine. This train is moving fast on the path that is stretched between the universe and the life's goal. The most important thing described in the verse is that that the path covered and to be covered is not seen by travellers. The world present before our mind and senses is full of scenes. It presents a wonderful and great panorama before our senses. Human mind and senses are so entangled and absorbed in these scenes and their lustres that they cannot see what they have seen and what they have not seen. The objects of the world are so fleeting and changeable that one cannot know as to which of them are not seen and observed. Worldly objects perceived and

felt, cannot be enumerated. The role or action of our organs upon the material world also cannot be enumerated. Many scenes come before our organs and pass by. All the activities of mind and senses are innumerable and they cannot be known. Every day our senses perceive the same objects, but there is neither any end of their actions nor any end of the scenes. So in the world's grand panorama the activity of mind and senses cannot be thoroughly seen. Our mind and the senses are at the same place wherefrom they started. They contact the world in their full vigour but they cannot finish it. One cannot say that so much of the world has been seen by them and so much of the world remains to be seen. This is a puzzle where everything is puzzling by nature. It is why the verse says that the path covered and not covered is not seen, while the train moves with its full speed.

Another remarkable point raised in the verse is that the farthest becomes nearest and nearest becomes far off. The nearest thing to every one is his own self and the universal self in it. This is behind all the activities of mind and senses. Without this they cannot work. But in this world in their hunting, mind and senses find this very far off. This self, the human spirit is internal. Mind with organs hunt the outer objects and therefore the interior entity, this human spirit, becomes far off from their approach. The most distant thing for mind and senses is the matter and its world. When they are absorbed in the worldly scenes these two come nearer to them. Since the activity of mind and senses is concerned with the hunting of the material objects, therefore they are coming nearer to them every moment. But in the nearness of this matter human spirit is left uncontacted and far away from the access. The more the mind comes in contact with matter the more it loses the contact of human spirit. In this manner nearness of matter results in the distance of human spirit and universal soul. Any person

who desires to achieve the goal of human life should daily take account of the speed of this train. How much of the path has been travelled and how much of it remains to be travelled, should be weighed in mind. This makes the devotee able to decide his future course of achieving the goal.

2. VEDIC IDEA OF FIREWORSHIP

The Vedas give a comprehensive and lucid description of *Agni*—the fire. Many scholars of the past and of the day seem to draw the conclusion from this that Vedic Aryans were the worshippers of fire. But there is no doubt that these scholars fail to understand and grasp the meaning and spirit of the Vedic word for which they use the English equivalent term 'worship'. Anywhere in the Vedas and at any time among the Aryans fire was not found to be worshipped in the manner and mode which they are alleged to do in. It is a fact that Aryans were used to and pledged of applying fire as the medium of *Yajna*, for which the English word sacrifice is inappropriately used and is current in modern time. In the very first verse of the first hymn of Rgveda we find the description of *Agni*. The verb used in the verse is '*Idde*' and it means adoration and definition both. In the spiritual sense of the verse *Agni* means the self-effulgent God and thus the verb used there in the verse, will signify the adoration of God. In the physical sense the word will give the description of physical fire. In this sense the word '*Idde*' in these two different senses conveys two different ideas to the readers of the verse:—the first as 'I adore the self-effulgent God" and the second as "I define the properties of fire."

This worship of fire in the Aryans was of such a nature that they investigated the real properties of fire and its functioning by the positive, logical and metaphysical points of view. They tried their best to know this most important scientific element in its true perspective and took full advantage of it in life. They never worshipped any idol or token of fire.

In world's material structure fire is the most powerful element. It plays an exceedingly important role in the world—whether it is external or internal. This fire is told as "*Purohitam*" in the first verse of Rgveda as it is the first element or power in the creation. In the start of the creation-cycle this *Agni* is used as medium of composition and decomposition of material bodies. They also find their sustenance by this fire which can be more appropriately called as heat. At the time when any organized body comes into being this heat accompanies it. This accompaniment is meant for maintaining its existence in the universal fitness and order. As long as this heat remains in the worldly bodies they do exist and function properly. When this is lost and these bodies are devoid of it the world plunges into the darkness of dissolution. The conscious and organic organisations also play their parts and exist until they have their proportionate quantity of heat. If time comes and their heat is lost, they cease to exist. When the universal heat is lost the whole universe holds its way towards total dissolution. Why all this? Because this Agni is *Purohitam*. Says, Yaska in his *Nirukta*: "*Purohitah pur enam dadhati*".

The word *Agni* used in the Vedas also gives the meaning similar to the meaning of *Purohitam*. In the Vedic science *Agni* and *Soma* are known as two very powerful and important elements. Scientifically taking this visible universe into our consideration, we can say that it is composed of electron and proton. In matter there are only two basic elements and they are electron and proton. Electron is the form of negative electricity and the proton is the form of positive electricity. According to Vedic science this world is the result of *Agni* and *Soma*. Says, Sushruta : (1.21-22) "*dvidhatmakah eva lokah agneyah Saumyascha*" i.e., the world is the combination of *Agni* and *Soma*. Further in

Mahabharat Karnaparva (34-49) we find '*Agnisomau jagat Kritsnam*". These vedic *Soma* and *Agni* are really electron and proton as may be concluded from their functioning in the material world.

This *Agni* at some places in the Vedas is called as '*Shoka*' or heat. In several places it is known as *Manyu* or *Tejas*, which are the cause of all activity, enthusiasm and support in the bodies. This *Agni*, the fire took its birth in many places in the beginning of creation and these places were the earth, the atmosphere and the space of solar system. Besides these three, its fourth birth was that which took place in the bodies of men, animals, trees and herbs.

The Vedas inculcate that various organs of the human body—the brain, the mind, and both the sensitive and active organs took their respective places in the human body in accompaniment of *Agni*. This *Agni* is making its place in all parts of the body and giving very solid help to human spirit in the functioning of the body and the nervous system. In the total absence of this Agni the parts and limbs in the body cease to work and human spirit leaves this body as dead. Since this *Agni* remains in the body in several forms, creates vital energy and makes the organs and the nerves work properly, therefore it is called *Angiras* in the Vedic literature. The word *Angiras* signifies the importance of its being and moving in all parts and joints of the body. The *Agni* gives to the eyes the power of seeing, so it is called '*Alochak* Agni. Being helpful in digestion and circulation of blood and support of bodily structure, it is known respectively as *Jathar* Agni and *Sadhak* Agni. All kinds of activities, awakenings; enthusiasm and tolerance are the creation of this *Agni*. Because of serving these purposes it is called *Sahas* or *Bhrajak* Agni. For keeping oneself strong, powerful and active every one should try to maintain this *Agni* as subtle and intact. Brain also works by the power of

Agni, which is known previously as *Alochak Agni*. The sum and substance of the above statements and details is that an electricity of unique kind created by this *Agni* is functioning in all parts of the body in different forms. This is the *Angiras* element of the Vedas. In living and non-living world multifarious actions are taking place through the medium of *Agni*.

Agni again has been named as *Rudra* in the Vedic verses. This name is significant in serving the purpose of its dreadfulness. When this *Agni* is disturbed, really it serves the purpose of *Rudra* causing injuries of many kinds. But it must be here known that this *Rudra* is called *Pashupati*, the Protector of all living creatures. Nine names are given to this *Pashupati*, the Rudra in accordance with the functions and attributes of it. These are : *Rudra*, *Shiva*, *Pashupati*, *Ugra*, *Ashani*, *Bhava*, *Mahadeva*, *Ishan* and *Kumara*. Says *Satpatha* Brahmana (5-2-4-13) "*Ko vại rudrah so agnih*" and "*tanyetanyastau agneh rupani Kumaro navmah* (5-6-1-3, 18) *i.e.*, *Rudra* is *Agni* and there are eight forms of it. *Kumar* is the ninth name of this *Agni*. These are serving many purposes in our bodies and external world. By keeping these *Agnis* refulgent in the body the force, transparency, courage, activity, self-resistance and tolerance are maintained therein. Life is full of meaning in keeping this *Agni* always burning and *Balam*, *Viryam* and *Sahas* have their top-rank position in it. Every individual of mankind should keep this *Agni* in action for the good of life. Really this sort of worship of the fire was adopted by Aryans.

3. THE ORIGIN OF THOUGHT AND SPEECH IN THE RGVEDA

How did knowledge first dawn in man's mind in the primitive stage? How did thought inspire and how did speech take its origin?, are some of those knotty problems which were faced by the thinkers of all time and clime. In an attempt of the solution of these problems many hypotheses were evolved. The first hypothesis which is famous for its charm and is backed by a popular group of thinkers, is totally based on the theory of evolution. The second is —based on the theory of revelation and is alleged to be the creation of primitive people. Some thinkers of the day call it as the less positivistic approach to the question of knowledge, thought and speech.

According to the first hypothesis the knowledge, thought and speech are the result of evolution. Everything in this world is evolved of non-inert material element and nothing is created and pre-arranged. This view neither accepts the existence of any creator nor sees any design and purpose in the world's structure.

Sometimes this theory of evolution had not its alienable in the field of philosophy, but now it has lost the field. The thinkers of the age have totally discarded it. It sustains blows of very acrimonious criticism now-a-days. A right-thinking person can not accept that the knowledge and the language are the results of evolution. In this complicated theory the question as to what is the real and the final purpose of the evolution, cannot be satisfactorily answered. If there is no final purpose in this lofty cosmological evolution, then what is the use of such a theory? Design and purpose presuppose the existence of a creator, but evolution has totally negatived

and divorced Him. If there is the hand of any creator behind the evolution, then it is creation, not evolution. Absence of the Divine Creator in this theory throws the whole theory into a pall-mall. We see, on every step in this world an order, a design and purpose. These cannot be without any creator. If there is a creator behind the play of creation, he must be the source of knowledge and speech also. So, like the creation, knowledge and speech are not the result of evolution. They come with the process of the creation.

Evolutional process can be classified into three categories: Cosmic evolution, Biological evolution and Intellectual evolution. But modern philosophers have proved all of them futile. Any kind of evolution whether it is cosmic, biological or intellectual is quite impossible. Nor the world nor life and nor knowledge are the consequences of creator-less evolution. Really the world is created in order and with purpose and knowledge and speech are revealed by the creator without whose will and power nothing such can happen.

The second hypothesis lays emphasis on the necessity of revelation. In revelation three things are fundamentally accepted. Without accepting them no revelation can be considered. These three are : the knowledge, the knower and the knowables. The theory of revelation presupposes the existence of these fundamental elements. If there is no knower, for whom this knowledge would be. If there is the absence of the knowable, then, which the knowledge is assigned to. If there is no knowledge then why, in vain, these fuss and cries. Knowledge recognises the existence of the knowable and knower both.

Besides, knowledge is not merely the grains of experience. No experience can take the shape of knowledge unless it has become the thought. Thoughts rise and set in the mind

but exist in the shape of knowledge. Knowledge in its practical form is the consequence of thought and language both. The thought and language are also very closely interwoven. No thought can ever take place without a language and no language can ever be devoid of thought. It is why Aristotle calls language an outward thought and thought the in-ward language. Really wherever a word exists in any language the corresponding thought is sure to exist and a thought has no clear and distinct shape in the mind of the thinker unless it is fixed in a word. Therefore, it is necessary to accept that thought and language of a man grew simultaneously. The surest possible method of tracing the thought of man to its very root is to trace the history of human speech. Thought and language are concurrent, not consecutive or contradictory. In the beginning of the creation-cycle they are revealed by the Divine creator who being Omnipresent and Almighty by nature, is also Omniscient and First Teacher, the *Adi Guru*. Really this is the purport of revelation theory.

Seventy first Rgvedic hymn of Mandal tenth gives a pellucid description of this subject and we like to quote the whole of that hymn here with the English translation of the verses thereof.

1. *Brihaspate prathaman vacho agram yetprairat namdheyam dadhanah. Yadesam srestham yadaripramasit prena tadesam nihitam guhavih.*

—Rg. X. LXXI. 1.

Oh possessor of true perspective and protector of speech, the speech, which assigns to all things the names corresponding to their true and essential feature and is inspired into the heart of sages by Almighty and all-knowledge divine at the beginning of all creations, (or the speech which is first received from divine and afterwards pronounced by the sages who give names to things thereby) is the first

initiative of speech and thought; the first of all speeches, the excellent and devoid of lingusitic and grammatical differences and is the result of revelation and is deposited in the recesses of the hearts of the seers.

2. *Saktumivatitaunapunanto yatra dhira manasa vachamakrat. Attra sakhayah sakhyani janate bhadraisam laksmir-nihitadhai vachi* : *X. LXXI.* 2

The men of firm wisdom and unflinching faith, when seek the inner meaning of this revealed speech by their minds through the method like sifting flour with a sieve, having intimate contact therewith understand the link of word and meaning and are thus favoured by the great good fortune of three-fold meaning hiding in the structure of speech.

3. *Yajnena vachah padviyamayantam anvavindan rsisu pravistam. Tamabhritya vyadadhuh purutra tam sapta rebha abhi sannavante* . *X. LXXI*.3.

The intelligent through the synthetical and analytical knowledge and spiritual power accede to and catch the clue between the four processes of speech (*Vachah padam tasyah margam, para, pasyanti, madhyama, vaikhari*) and thus attain speech which, in all creation is revealed in the heart of sages. They carry this speech all over the world and this is that speech which is resorted to by seven poetical metres.

4. *Uta tvah pasyanna dadarsa vachamuta tvahsrinvanna srinotyenam. Uro tvasmai tanvam visasre jayeva patye usati suvasah. X. LXXI*.4.

One not equipped with experience, argumentation and true judgement seeing this speech by one's eyes, does not penetrate the mystery behind this. Another hearing this by his ears does not understand the main theme of it. To a third who is well-experienced and accomplished with power of argumentation and true judgement, this speech exposes its

whole secret like an ardent wife dressed and decked in her best, submits herself to her husband.

5. *Uta tvam sakhye sthirpitamahur nainam hinnvanti api vajinesu. Adhenva charati mayayaisa vachah susruvan aphalamapuspam. X. LXX I.5*

There is one who is called well accomplished in the attainment of the three-fold meaning of this speech. To such a one none can challenge or overlook in the debate wherein the discussion or consideration of meaning takes place. With fruitless verbal pomposity walks that one who has only heard this revealed speech without its fruit, the intrinsic meaning that is the meaning in the triad of senses: physical, ritualistic and spiritualistic.

6. *Yastityaja sachividam sakhayam na tasya vachyapi bhago asti. Yadim srinotyalkam srinoti nahi praveda sukritasya pantham. X. LXXI.6.*

On the contrary he, who abandons the constant contact of the speech that makes one grasp the affinity of meaning and word, has no benefit from this. In such a condition he does not understand the vital points of speech, but only tries, in vain, to read the verse. He does not know the method of dinstinguishing right from wrong and good from evil.

7. *Aksanvantah Karnavantah sakhayo manojavesvasama babhuvuh. Adaghnasah upkaksashah utve hrada iva snatva utve dadrise. X. LXXI.7.*

Men endowed with eyes and ears are alike, but they are unequal so far as the versatility of the mind is concerned. Some of them can be compared to the reservoir of mouth-deep water, and some look like armpit-deep pond of water where—as there are others who are like a large tank which is abundantly filled with water and is fit to bathe in.

8. *Hrida tastesu manaso javesu yad brahmanah samyajante sakhayah. Atrah tvam vijahur vedyabhirohbrahmano vi charantyu tve. X.LXXI.8.*

The men of wisdom having known the full secret of this speech join together to deliberate and discuss, through the method of synthesis and analysis, the themes which are unintelligible or ununderstandable to mind and are to be penetrated by the reasoning. In such a difficult and rare task of serious contemplations they exclude him who is incapable of understanding the matter rightly due to his mental proclivities. Those who are celebrated with the art of reasoning, practical experience and judgement (*Uha*) undertake the matter fearlessly.

9. *Ime ye narvanga parascharanti na brahmanaso na sutekarasah. Ta ete vachamabhipadya papaya siristantram tanvate aprajajnayah. X.LXXI.*9

Those, who neither do endeavour to grasp the meaning of divine speech positively, nor do strive to catch its secret spiritually, do not become either scientists or spiritualists and ritualists. Those who, only cramming the words and not knowing the real meaning, are not trying to understand divine word, are, by the meaningless wordy recitation, ploughing in vain.

10. *Sarve nandanti yasasa gatena sabhasahena sakhya sakhayah. Kilvisaspritpitusanir hyesamaram hito bhavati vajinaya. X.LXXI.*10

Men of balanced understanding enjoy great pleasure by the intellectual wealth which is achieved by the perpetual contact of divine speech and is full with the capability of facing the problems of assemblies boldly. This acquired learning of them is a potential means to remove the shortcomings of life, and to fulfil their requirements and is finally sufficient for attaining the life's cherished goals.

11. *Rcham tvah posmaste pupusvan gaytram tvo gayati sakvarisu. Brahma tvo vadati jatvidyam yajnasya matram vi mimit utvah. X.LXXI*11.

Hotar the first priest recites the verses of the Rgveda at the time of the performance of Yajana. *Udgata* on his part, helps the performance by singing the *Sakvari* metres from the *Samveda*. *Adhvaryu* attends to the detailed manuals of the ceremonials as laid in the *Yajurveda* and *Brahma* who has studied all the four Vedas, supervises the whole and helps in its consummation by giving directions and rectifying mistakes committed at the performance of Yajna.

To make the subject easy some salient points from the hymn are given here :—

1. Thought and speech are inter-woven.
2. Speech with Knowledge and Thought is revealed in the heart of the learned sages at the beginning of each creation.
3. This revealed speech is used as medium in giving the names of worldly things and is the origin of all speeches.
4. Only that person, who is intellectually and spiritually fit can grasp the inner meaning of this.
5. This has three-fold senses, *i.e.*, *Adhyatma*, *Adhiyajna* and *Adhidaivat*.
6. In interpreting this speech reasoning is the most necessary weapon.
7. This is named as *Rg*, *Yajur*, *Sam* and *Atharva* and is applied also in the performance of *Yajna*.
8. Those, who desire to be benefitted by this divine speech, the *Vedic Vani*, must keep constant contact with it.

4. MAGNITUDE OF GAYATRI

The followers of Hinduism, no matter, whether they are heretic or orthodox, attach great importance to *Gayatri.* They say that *Gayatri* bears a unique grandeur in its word and meaning. It is the sacrosanct duty of every Hindu to recite and respect it in order to attain peace of mind and happiness of soul. Some enthusiasts proceed a step further and maintain that *Gayatri mata* can give everything to her repeaters. In their opinion nothing in this world as human ambition remains, that cannot be attained by the repetition of *Gayatri.* Bearing in mind the grandeur and assumed multifarious purposes of the *Gayatri* various sections of later Hinduism evolved different kinds of *Gayatri* for the different castes of Hindus. In the Vedic period Vedas were read and understood by all without any distinction of caste and division. The same was the case with *Gayatri.* Every one could repeat and know the meaning of *Gayatri.* The same *Gayatri* was known and recited by all castes and communities of Aryans. The priests, warriors, businessmen and labourers were allowed to pronounce the same *Gayatri.* In Vedic *Samhitas* there are not many *Gayatris.*

So far as the metric construction is concerned it may be found in large number of verses. But *Gayatri* in the sense of the *Gayatri mantra* is the same and one in the Vedas and later Vedic literature.

In the *Pauranic* age when the study of the Vedas was neglected due to ignorance or intellectual stagnancy of the people, many superfluous, supposititious superstitions; false and consuetudinary practices and rituals made their place and became current in the name of Vedas and the Vedic religion. *Pauranic* Hindus believed that Vedas had

disappeared in *Kaliyuga*. Women and *Shudras* were not allowed to study and pronounce the Vedic verses. Only thorough-bred Brahmans had their monopoly on the Vedas and Vedic literature. Though they were not in a position to understand or even to read the Vedas yet they were called Brahmans. These orthodox Brahmans manufactured the different Gayatris for the *Kshatriyas* and *Vaishyas*. These artificial and counterfeited *Gayatris* were meant for the warrior-caste people and businessmen and the real Vedic Gayatri was monopolized by themselves. *Shudras* were deprived of any kind of *Gayatri*. It cannot be wiped off from the memory that after great hue and cry of the reformists they were very recently given the right of pronouncing *namah sivaya* by the orthodox *Pauranics*. The Vedas and *Gayatri* could not be heard, read and learnt by the one group of the God's sons, is really a tyranny and coercion which the mankind never can tolerate in this era of awakening.

Our heads with the indebtedness and gratitude should bend down to the feet of great Dayananda whose indefatigable efforts made the study of the Vedas popular and gave it to all without any distinction of caste, colour or creed. Swamiji maintained that everyone including *Shudra* and *Ati-Shudra* has the right to read and recite the Vedas.

Dayananda grasped the true sense of Vedic religion and caught spirit of time and made the orthodox Hindus put their houses in order. He propagated the teachings of the Vedas and removed all kinds of bars in the Vedic studies placed on the people on the ground of inferiority and casteism. It is due to his mission that, at present, everyone can read the Vedas and repeat the *Gayatri*. The one and the same *Gayatri* is for all. Dayananda Sarasvati gave the place to this *Gayatri* in the beginning and also in the end of his prayer-book known as *Panch-maha-yajna-vidhi*.

Here one thing should be borne in mind that senseless and indiscriminate use of *Gayatri* bears no fruit. Without diving into the depth of the mystery behind it and without grasping the true sense only repetition can do nothing. Some hypocrites reap good harvest now a days in the name of *Gayatri.* But doing so they are not aware of the fact that they are deceiving themselves. We hear somewhere *Gayatri yajnas* are performed and somewhere a mass recitation is arranged, but all these are in vain and are quite against the valid method of using *Gayatri.* We find no *Gayatri yajna* in the Vedic literature. Many *yajnas* are described in them but no *Gayatri yajna* at all. Some times we find one person doing his business on the one hand repeating *Gayatri* with the rosary on the other hand. He calculates the beads of his rosary and becomes satisfied that he has done the repetition of *Gayatri* in a large number. Though his mind at the time, is tending towards other interests, yet he believes that he is doing a greater good to himself. *Gayatri-mata* in the time of difficulties, will save him and these accumulated recitations of her on the rosary, in due time, will become steps for climbing up to the *Svarga*, is the false belief behind his act. He does not think that a person can deceive the world by his deeds but cannot deceive and bamboozle the Omniscient Divine who sitting in the recess of men's heart is seeing all that is being done by them.

A time of one and a half decades has passed away, but till now in my memory, is quite fresh an occasion when I happened to have an audience of lecture delivered by a renowned *Pauranic Pandit* on the greatness of the *Gayatri-mata.* The speaker was in full mood and the assembly well crowded. He in the course of his lecture cited a story to prove his statement true and at the same time, to make his speech interesting.

He began saying that on the bank of a pond there were some carpenters sawing the wood. On a little distance a babe was playing. One of the carpenters began to axe a piece of wood. They were engaged in their works. In the mean time a crocodile came out of the pond and lurked to catch the babe. The babe was quite unaware of its hunter. All the carpenters were also not aware of what was going to happen. The crocodile jumped on the babe to catch, but was by chance killed by the axe which parted from its handle when aimed at the piece of wood by the carpenter, hewing the wood. Neither the said carpenter intentionally did this nor there was anyone else to save the babe. Then how was the crocodile killed and the babe saved from it? The speaker concluding his story remarked that it was the influence of *Gayatri* that the babe was saved. This worked like a magic and the axe aimed at a wood piece, parted from its handle and fell in the mouth of the crocodile and killed it. The audience was much impressed by this tale. It felt that it was really the *Gayatri mata* who gave this protection to the babe. At the end of his speech the speaker was very much admired by some people. They described the speech as one never delivered before. People dispersed shouting the slogan of *Gayatri*.

On this sort of insolvency of mind of a public religious preacher and the preached themselves, I was very much perturbed at heart. The questions as to what was the connection of the described story with the subject of speaker, and who was repeating the *Gayatri* whether the babe or the carpenter and whether the crocodile or the heaven above, had no answer. If *Gayatri* is really full of such false miracles then there is no necessity of attaching any importance to it. Such false notions cannot be welcomed by any reasonable man.

This my act of frankness might not be construed sacrilegious by the devotees of *Gayatri* and further I might not, I am afraid, be the subject of *Gayatri's* enragements, so I desire to give here the true aspect of *Gayatri* to our readers. *Gayatri* is called *Guru Mantra*. In the Vedic period *Gurukulas* were the academical centres of education. At the time of pupil's admission into the *Gurukula*, Acharya preached him this *Gayatri mantra*. Therefore, it is known as *Gurumantra*. Second name given to *Gayatri* is *Savitri*. *Savita* being the main theme or the subject-matter of the verse, *Gayatri* is named as Savitri. So far as the significance of the word *Gayatri* is concerned, it has two meanings. It is *Gayatri* because it protects its repeater or singer. *Gayas* are the names of the vital forces working inside the human body. *Gayatri* protects and preserves them, therefore it is also known as *Gayatri*. To prove this statement true and valid the extract from Satpatha Brahman is given here.

"*Prana vai gayastan pranastatre tadgayanstatre tasmadgayatri nam. XIV. VIII. XV.*7.

We give here the form of real *Gayatri* with its English translation :

Om bhurbhuvah svah tat saviturvarenyam. Bhargo devasya dhimahi. Dhiyo yo nah prachodayat.
Rg. 3. *LXII.* 10.

Translation—He (God) is the supreme Lord of all the universe, and is the source of all existence, intelligence and beatitude. We (the devotees) should attain the most sublime and transcendental qualities of this creator of the creation and imitate them in our life. May He inspire and impel our intelligence, action and speech.

In this *Gayatri mantra* we find four names of divine spirit and these are Om, bhur, bhuvah, svah. Om is the supreme and grandest of all names of God. Other three are called *Maha Vyahritayah*.

The "Om" phonetically, is a blended expression of three alphabets : *a*, *u* and *m*. 'A' symbolises *virat*, *Agni*, universes etc. 'u' symbolises *Hiranya-garbha*, ether, air etc., 'm' symbolises creator, sun, consciousness, intelligence etc. The Om includes within its range one and all names of the supreme Lord.

In the *Mandukyopanisad*, we find a unique and rare interpretation of *Om*. According to this *Upanisad Om* is the name of the Eternal and Omnipresent spirit. The whole universe, when understood declares the nature and attributes of the same being. He, (*Om*) encompasses the past, the present and the future and is completely perfect. He encompasses even what the past, the present and the future, do not comprise. He is the great God, perfect in all. He pervades our souls and is the supernal soul of nature. The phases of His existence are four in number. These are known as the wakeful phase; the contemplative phase; the slumbering phase and the essential mode of existence. This fourth is real nature of the universal spirit, the '*Atma*'.

These four phases are compared with the four moods of the human soul in the body. In Sanskrit these are called: *Jagrit*, *Swapna*, *Sushupti and Turiya*.

In Om there are three letters as has been described before. But *matras* are four in it. They are *a*, *u*, *m* and *avasana*. The four phases are symbolised by these four *Matras*. Man, in his life repeats these moods of his spirit-existence every day. He gradually enters into the four moods of his own existence.

The human spirit exists in these four moods. The wakeful mood of human soul is the most exterior, the contemplative the more interior, the slumbering the more interior still, till we reach the innermost reality, the essential spirit.

In the same manner God's spirit essentially exists, as an embodiment of principles, designs and imparts life and vitality to all external nature. The universal spirit in the four phases is known by different names. These names are *Brahma*, *Isha*, *Hiranya-Garbha* and *Virat*.

The first glimpse of divinity is of the most external kind, in fact, derived from the adaptation of physical motions to one another, their regularity, precision, uniformity and such other traits that universe exhibits to a mind well-versed in the study of effects. After the mind has familiarised itself with this, there dawns a philosophical perception of the interior design of nature, with which perception the mind soars higher till the design itself is found to be the outcome of constitutional and spontaneous tendency of the deity, called as principles. Contemplating from the pulpit of these principles the mind rises to the fountain of all principles, the essential divinity embodying all in one.

'*A*' of this Om presents the wakeful phase, '*U*' the contemplative; '*m*' the slumbering phase and *avasana* the essential divinity. They do not represent these phases merely emblematically, but by the virtue of their inherent meaning. Hence the true devotee in recitation of *Om* thinks of the three letters composing Om, dwells on the meaning and significance of each letter which represents one corresponding phase and thus lives alternately in the order and regularity displayed in nature, and in the principle spontaneously and naturally elaborating design. Since the very lowest phase, thus contemplated, involves but highest generalisation of the order of the universe. Its contemplation is pre-eminently calculated to develop concentration and concentration facilitates contemplation, so that ultimately by the continued action and reaction of both, the light of the Supreme Divinity begins to shine fully in the heart of the devotee,. The great philosopher *Patanjali* in his *Yoga* Philosophy has laid

much emphasis on the meaningful and discriminate recitation of Om, the *Pranava*. This makes one able to attain the accomplishment and tranquillity of mind. The devotee of *Gayatri* should pay more attention on this point. Om is the only object that has been treated as the theme of recitation and repetition. *Jaiminiya Upanisad* gives a very remarkable description on this point. It says that wise and prudent persons can attain immortality by reciting Om and understanding its meaning. They can, achieving this immortality, become victorious upon the death. The words of the *Upanisad* run thus :—

*Evamevaivam Vidvan Omitetadevaksaram samaruhya yadado amritam tapati tatprapadya tato mrityuna papmana vyavartate. I.XVIII.*11.

The other three names *bhurbhuvah svah* have also a very good and lucid idea behind them. Supreme Lord Om is not only Om but He is also *bhuh bhuvah* and *svah*. These names describe the attributes of Him. *Bhuh* presents the idea of material manifestation. All the material play and grand panorama of matter come within the range of material manifestation. This manifestation cannot take place without the will and power of one divine designer. This designer is called *Bhuh*.

Here the materialists may claim that creation takes place by the combination of physical elements. But it is not at all acceptable to them who see intuitively the hand of a creator behind this creation. The letter '*Ka*' is guttural and letter *Pa* is labial. This is based on the law of phonetics. Can the materialism and atheism put together, be able to change this phonetic law and make '*Pa*' guttural, and '*Ka*' labial, by any amount of permutation and combination of the physical element. Those who endeavour to do so are doomed to failure. Therefore, it is quite clear that the creation is not of any promiscuous emergence of something

both from permutations and combinations of elements. One may find permutations and combinations in nature. But they are merely an obedience to an Almighty, All-intelligent direction. The very sense of creation is that it has a cause, intelligent plan, law, direction, and purpose behind it. The creation has its creator, whose laws, are absolutely sacred, immutable and inviolable. This sense is expressed by calling God as *Bhur*.

Bhuvah signifies spiritual manifestation. God is the source of life and intelligence therefore He is known as *Bhuvah*. Had He not been in existence there could dawn no wisdom and intelligence in this material world.

Sitting on a mat in the open space I am making some scrawls on a white sheet of paper. I feel a little uncomfortable. I look up and find that sky is overcast with thick, black clouds. I remember that last Monday and Tuesday similar clouds soon burst into a heavy downpour. It is likely, I think, they will do so today. I should hurry up and get to my room.

Here how do I know that I am feeling uncomfortable? How do I know that I am writing on a paper? How do I know that a downpour is imminent?

I feel uncomfortable, is known by me directly and immediately. I am writing, is known through my muscular sensation. I write on a sheet of paper, is testified by a visual perception which incorporates in itself some past memories. The perception has essentially an objective reference, it is relation between the self and the not-self. The laws of this relationship are not ordained by me. When I open my eyes, I do not determine whether I shall see anything; and if I do see, I do not determine the object that I see. That is determined for me and not by me. My conviction which may shortly become knowledge, that torrential rain is coming, is based on inference. All inference is itself

based on the existence of law of unity and uniformity of nature. These laws are verified by experience but are not discovered by it. All experience of individual connections presupposes them. They are intuitively perceived. These laws have their sources in divine spirit because it is conscious and intelligent entity. He is primal and ultimate ground of all our knowledge. He is really the light that illumines all that we can know. All the life and intelligence appearing in the universe have their sources in Him and for this reason He is known as *Bhuvah.*

Svah indicates the harmonious manifestation. We find harmony all over the world. How this harmony is maintained, is the question that leads us to know the nature of *Svah.* Peace and tranquillity rest in harmony. God maintains the harmony between souls and the world. It is why we take the breath of pleasure and happiness. When this harmony is lost, there seems no peace of mind or the satisfaction of Soul. The world is a place of happiness and pleasure till the universal harmony is maintained in it. God is all-pervading by His nature and is present in every infinitesimal part of the cosmos.

The air which man breathes out is necessary for the life of the vegetable kingdom, while the air which they breathe out is that which man breathes in for the life's sustenance. If all the carbon gas which is thrown out by mankind were allowed to remain without being thus consumed it would have certainly fouled the atmosphere to the extent of its being a source of harm to human life all over the world and similar would have been the fate of the vegetable kingdom the air which they throw out were to augment and vitiate the requisite breathing air content in the atmosphere. This shows that there is an intelligent and intelligible system of harmony and plan in the creation. It also shows the exis-

tence of well planned harmonious connection between one another. This all shows that God is *Svah.*

We find all these three blended in one name of God and that is *satchidananda.* He is *sat, chit* and *Anand. Sat* is the equivalent term used in the place of *Bhur* and *chit* is used for *Bhuvah.* Anand is used to show the sense of *Svah.* The word *Satchidanand* contains in it the sense of *Bhur, Bhuvah* and *Svah* in one.

Devotees of *Gayatri* should recite and repeat the *Gayatri* keeping in mind the essential feature of these three names of the Supreme Self. These three are called *Mahavyahritis.* All the terms used in form of words are called *Vyahritis*—the pronunceables, but these are most sublime terms of all the terms, therefore, are called *Mahavyahritis.* These are the source of all the terms and the Om is the source of these three also. Manu in his treatise says that '*a*' '*u*' '*m*' *and bhur, bhuvah, svah* are milked out from the Vedas.

For the person reciting *Gayatri* one thing is most necessary to keep in mind that in the process of his recitation he should think of the meaning and tend to imitate the qualities of divine in his own action. To give these qualities a practical shape in life, leads one towards perfection. God is called *Deva* in the *Gayatri mantra* so the devotee should try to possess the qualities of *Deva* and proceed on the path of becoming *Deva* in speech, action and thought. There should be similarity in thought, word and deed. He should always be just and true. Righteousness and the sense of justice make one right and just. If one recites God as Deva, why should he not lead his life towards the attainment of *devatva.* If God is kind and all-beatitude, why should a devotee of such a God not be kind to all and why should he not be a source of happiness to all. When a devotee says

that God is Eternal, Infinite source of purity (as indicated by the word *Bhargah*), truth, and resplendent radiance, he must in all his thought, word and action, in all life, in everything of his life, be pure, true, trustworthy and honest. All his thoughts, words and actions and the whole range of his inner disposition and outer behaviour ought to be inspired solely and wholly by that knowledge and power of which the divine is the supreme, infinite fountain-head. The corruptors such as fear, doubt, pride, egoism, shame, degradation, ignorance should never taint him and never approach him. The word used in *Gayatri mantra* is *dheemahi*. This means that the qualities of divine should be practised in life, they should not only be recited and repeated. If they are not made the code of one's conduct, mere recitation and repetition cannot serve any purpose. By praying, living and meditating in this spirit and in these terms, the aspirant becomes enlightened. The flame of knowledge is enkindled. The devotee will be truly benefitted. It will bring a new kind of joy and peace of mind. By this method it will be possible to build up within the consciousness, all the divine attributes to which the reference is made in the *Gayatri mantra*. To do so, to attain to and to actualise this status in *sadhana*, is to understand the meaning of the word *dheemahi*. That is really *japa* and that is the worship through *japa*.

Intelligence is the most important thing. Nothing can be achieved without the power of intelligence. Man comes down to the level of the brute if he is deprived of the blessings of this power. In the last part of the *Gayatri* we find the invocation regarding the stimulation of intelligence, action and speech. Wisdom or intelligence is what makes the man God-like and man's merit is measured greatly by this factor alone. Hence the importance of *Gayatri* in the eyes of devotees. They recite and repeat it so often.

When the acts and speech are guided by the wisdom and there is similarity and uniformity in their working the good results arrive. If they are not similar then the visit of evil is expected at all time. The purity of intelligence may bring the purity in action and speech. If this power is adulterated and intoxicated by the external world and its lusts, acts and speech become badly disturbed and misdirected. To maintain the purity of thought, speech and action, the pure and well-balanced wisdom is required. It is why the devotee seeks inspiration and stimulation of intelligence from the divine spirit which is Omniscient or All-wisdom.

In matters worldly and other-worldly, the one thing which is of the most formidable obstruction of all is pride, the self conceit of the individual ego. The eradication of this pride is truly a most rare achievement. The human being generally thinks and acts from his vain glorious ego-centre. It is therefore, quite an exceptional case for the man to turn against this centre of his inspiration and activity. All the prayers are aimed at the eradication of this egoism. *Gayatri* recitation and application of its meaning in life, uproots this pride which is nursery of many kinds of evils. Therefore, the devotees of *Gayatri* in its recitation should be guided by the spirit and terms indicated and recommended, previously in this connection. They should be sincere, reasonable and conscious of meaning in the performance of *Gayatri-japa*.

5. THE ORIGIN OF SIN

In the Vedas the words *anhas*, *enas*, *papam*, *kilvisam*, *duritam* and *agas* are found synonymously standing for sin. In *durita* Rgvedic verse (7.33.6) the word *Sapta maryadas* happens to be used. Here it has been indicated that one who transgresses any one of these seven *maryadas* is called a sinner. These *Sapta Maryadas* are known as those seven limits or termini which cannot and should not be crossed by any person by his action. The crossing of these is a great sin. Describing these seven great sins in his *Nirukta Naigam kanda* 6. 5. 26 Yaska names them as :—theft, undue sexual intercourse, murder of learned and highly moral men, foeticide, drunkenness, frequented practice of evils, and telling a lie after committing any Sin. In *smritis* which expose and bring to memory the subjects described by *Shrutis* many trivial sins are delineated, but these *Sapta maryadas* are known as great sins. Yaska again in his treatise in *Daivat kanda* 11. 3. 24 commenting on the word *Anagas* of Rgveda 1. 6. 32 gives a cursory consideration to the words *agas* and *enas*. On the same occasion he also etymologically exposes the meaning of *kilvisa*. He says :—

Kilvisam Kilbhidam sukrit-karmano bhayam, kirtimasya bhinattiti va.

i.e., since it lowers and spoils the prestige of the right-doing man therefore it is called *kilvisam*. The editor of the Twentieth Century Dictionary says in connection with deadly sin that the same is such a sin which wilfully violates the divine law and separates the soul from God. These are calculated as the pride, covetousness, lust, anger, gluttony, envy and sloth. Really these are the forms of sin. All races and cults have some norms to distinguish the right

from the wrong and the good from the evils. They have some solid criteria for declaring some human acts as good and some as bad. Human race strove hard in searching out the principles whereby the human conduct may be guided and thus developed a branch of normative philosophy which is called ethics. This is really the science of what is good and what is evil, what is right and what is wrong, what should be done and what should be avoided as not to be done.

Here question stands as to what should be called sin and really what is the definition of it. If it is defined, there would be no difficulty in judging the nature of sin and non-sin. According to the Vedas sin is the transgression of moral and natural law. Nescience, irreligiousness, unrighteousness, infringements of the rules of the moral conduct and discipline and demoralization or moral turpitude are the sins, because these are short-comings and depravities. The commitment of, or indulgence in any one of these sins is going astray from the normal Natural path. In the 17th verse of the 40th canto of *Yajus Samhita* a similar definition of sin is found. The words used therein are "*Juhuranam enas*". These words indicate that sin is the name of the transgression of normal, natural and real path.

The more lucid and convincing definition we find in Brihadaranyakopanisad and extract thereof reads thus :—

> *Sa va esa devataitasam devatanam papmaam mrityumuphritya yatrasam disamantastad gamayanchakar tadasam papmano vinyadadhit. Tasmanna janamiyat nantamityat naitatpapmanah mrityum anvayayani iti.*

i.e., the *Prana*, the most vital force working in the body, mortified the sin of the organs and brought it to the last limit of their province and kept it there. Therefore any one should not be in company of the person who transgresses this limit of organs as he is treated as sinner. None should infringe the moral law and cross the limit of these

organs, otherwise there can be the possibility of being overcome by the sin which is known as moral death. This declares that the violation of the course and the crossing of the limit of the organs is sin. It is called here *dishamantah*, the transgression of organic course and code. This definition is another form of the quoted definition given in the Veda.

How had the sin its origin? It is a question which has been tackled in various ways by different thinkers. One of the ancient Greek legends tells us that in the beginning the world was inhabited by the children of eight and ten years. It is said that one day one of the Greek gods brought a box on his head and put the same on the place where a twain of sister and brother was living. They were advised by the god that either of them should not open that box. An ardent desire of opening the casket and seeing it took place in the heart of the girl and it grew stronger day by day in frequency. At one time she got that box open. At once a large number of biting germs came out and spread throughout. These germs were the various forms of sins.

In Christianity it is said that sin came in rise from Adam. In 'St. Augustine' the following lines are written : "Augustine held the total depravity of mankind arising from their transgression in Adam and their absolute bondage to the devil". This depravity came to Adam owing to the instigation by the devil. In connection with the word 'sin' the compiler of the Twentieth Century Dictionary gives the following description : The original sin—"The innate depravity and corruption of the whole nature due to the sin of Adam's federal representative of human race and transmitted by ordinary generation to all his posterity". On the page 226 of his famous book "Re-incarnation", Mr. Banker declares that agnostics believed that the sin was concerned with the depraved jails *i.e.*, bodies of the people.

At present the scientific point of view points out that the responsibility of evils should not be unduly imposed on Adam. Man himself is responsible for this. Some thinkers hold the view that if evils exist in the world those must be taken to be created by the Creator of the world. Mr. Herbert Spencer has refuted this view in his book named "First Principle". He says that God is creator and infinitely perfect being, therefore He cannot be held responsible for the creation of evils. If anyhow He is held responsible for this, this act cannot be compatible with His infinite perfectness. The words used by Spencer run thus—"How is existence of evil compatible with that of an infinitely perfect being, for if He wills, He is not infinitely good."

At last it should here be maintained undoubtedly that sin or evil is created by man himself. It is not created by God. If under any circumstances God is held creator of the evils, there may at once arise many points which cannot be anyhow solved. Really the way shown by the Vedas in this regard is excellent. Sin is the name of undue and unrighteous deed done by the organs. When these human organs are not kept controlled they create all sorts of disgraces, troubles, evils and perturbabilities. When these limbs are totally controlled they produce all peace and tranquillity. To keep these organs in control is good and to let them set loose or out of control, is evil.

6. SHRADDHA, THE FAITH

Faith plays an important role in daily human life. Any person devoid of faith cannot do justice to his works which he disposes of, from morn till eve. A man should be as much strict as possible in adopting a pragmatic and positivistic attitude in his dealings. But in being exact and exacting in every matter we cannot indulge in mere experiments on every step of doing and understanding. Experience should be given important place in all matters of knowledge and its application, but in all such cases, in all details and under all circumstances, it is not possible for an individual to go in minutes through the test and experimental analysis. Truth is not merely the result of experience. It also constitutes of such realities which are intuitive. By experiment and experience we can reach the truth, but we cannot say that it is all of the truth that can be experienced and experimentally manifested. In the search of the highest truth one has not to rely on experience only, but he, at the same time, has to take it for granted that authorities previously established after all careful examinations are valid and have not any necessity to be experimented further. They should be treated valid and on their footings further progress should be made in search of the truth. In reaching the truth faith has also a proper place. It is faith that gives rise to the disposition of searching the truth and if truth is searched and finally decided it is that which creates an inclination to mould the life in the shape relevant to that truth. But this faith should be rightful and discriminating. The 151st hymn of the tenth book of the Rgveda gives a very lucid description of *Shraddha*, the faith and the whole passage of it runs thus :

1. *Sraddhayagnih samidhyate sraddhaya huyate havih. Sraddam bhagasy murdhani vachasa Vedayamasi.*
*X. CLI.*1

Translation—Fire for the performance of the Vedic rites and *yajnas* is lit with faith and all the acts of their performances are done with faith. It is faith that should be given a top position in every item of life's routine and we, as we follow it in deeds, should also preach it by our speeches.

2. *Priyam sraddhe dadtah priyam sraddha didastah. Priyam bhojesu yajvasvidam me uditam kridhi.*
X. CLI.2

Translation—This faith yields good to both who gives and who desires to give. This our praise regarding faith is not only fruitful and true in worldly dealings but also in deeds ultramundane.

3. *Yatha deva asuresu sraddhamugresu chakrire. Evam bhojesu yajvasvasmakamuditam Kridhi.*

Translation—As the men of wisdom give first place to faith in attaining victory over the evil tendencies, in the same manner may this faith hold an important place in our all-round physical, intellectual and spiritual activities.

4. *Sraddham deva yajmana vayugopa upasate. Sraddha hriday-yaya kutya sradhaya vindate vasu.*
X.CLI. 4

Translation—Wise men, ritualists, and scientists restore this faith in them with all the sincerity and intellectual wealth residing in the recess of their heart. All kinds of meritorious, mental and spiritual wealth is attained through faith.

5. *Sraddham pratarhavamahe sradham madhyandinam prati. Sraddham suryasya nimruchi sraddhe sraddhapayeh nah.* *X.CLI.* 5

Translation—We keep this faith intact in us in every morning, every noon and every evening. Let this fulfil all our good efforts and remain in all our virtuous activities.

Attempting to interpret the first verse of this hymn in his treatise '*Niruktam*' (9.13) Yaska used the word *bhagdheyam* for the *bhaga* used in the origin of the verse. *Sayanacharya* and some other commentators take the word '*bhagdheyam* as *dharma*. But really it indicates the meaning of parts played in life. So, here I have taken the word in the sense of item of life's routines. The ground for doing so, is also justified etymologically.

This world of mine is full of realities. Anyhow it cannot be laid down that it is merely phenomenal and delusive. Phenomena and changes take place in some reality which is noumenal and real in existence. No change can take place without the changeable.

The love for the search of truth is innate and is also the birth-right of human mind, no matter, whether this has been constituted by the world nations in the fundamental rights of man or not. One might fret or fume, like or dislike, but he is forced by nature to face these realities and truth in life's due course. But in the struggle of life every individual should be ready to search for the truth and propagate the truth. Any grain of real faith is useful in attainment of this high objective.

Mind is the seat of intelligence, and heart, the seat of faith. Both are necessary for the smooth functioning of human mind. Mind distinctly and substantially has those faculties, which are known as mneme, norma and cohesion. Any thought taking place in the mind may not rise without these threefold activities of the mind. Thought or idea is not only the grain of knowledge. It occurs after collection, purposeful arrangement and cohesion of these grains of knowledge acquired through the multifarious activities of

mind. Memory is an attribute of the eternal soul, but it is manifested through the via media of mind.

In Veda these three—fold activities of mind are named as *Prajnanam*, *Chetas* and *Dhritis*. When mind perceives any truth and finalises its validity the *shraddha* takes place for it. Even in investigating the truth this faith creates a love for this truth and gives rise to the disposition of undertaking such investigations and thorough examinations. Thus the work of this faith is three-fold : the love for the investigation of truth; the love for the justification of truth and the love for the maintenance and survival of the truth. Faith does not deny the intelligence and discrimination. If it is devoid of these two elements it ceases to be faith and consequently bears the name of blind faith. The *V*edic word *shraddha* is completely significant in this respect. Etymologically it is *shrat-dha*, the act in which truth is preserved. *Shrat* means truth and *dha* signifies the act of preserving. In the beginning it rises as the love for search of truth and in conclustion it fructifies itself as the preserver of truth.

Scepticism, doubt and illusion are the great enemies of discrimination. Their presence in the mind is mostly injurious for any kind of judgement. Without decisive knowledge or judgement truth cannot be attained. If mind is free from these enemies it can work smoothly and reach conclusively correct judgement in any matter confronting it for consideration. Doubt deep-rooted in the mind, is injurious for understanding and judgement, but, to some extent, it is useful in argumentation. Without rise of doubt argumentation does not take place. In logic doubt serves the purpose of giving rise to debate and makes one in a position to try to the best of his ability for reaching at conclusion on any controversial point. In a fact-finding person this doubt may rise spontaneously due to his own ignorance about the subject or point to be considered. In

argumentation its rise is either due to one's intention for launching the discussion on the proposed point or is due to some motives of putting a counter proposition. But its being somewhat useful in logic, may not be taken as ground for its being useful in all the matters of knowledge. All acquirements of knowledge are aimed at the attainment of ultimate truth, the highest goal and the highest good to be achieved by mankind.

Scientists suggest us to repudiate the faith, as modern age is the age of rationalism, positivism and pragmatism. A thing like faith has no value in the realm of scientific investigations. This was, in their opinion, adored by the primitive races which were not advanced and cultured. The world passed through three stages and these are known as the theological stage, metaphysical stage and positive stage. All the sciences and philosophies had also to pass through these stages in reaching their stage of maturity. The first two stages are the primitive and the last positive stage is the mature, well-developed and advanced stage. In this positive stage everything is to be considered in the light of positivistic approach and *shraddha* has no place anywhere. Truth has divorced the faith and has taken shelter in the skirt of experience and experiment. Those days of intuition when the faith occupied the place of all admirations, have gone.

But the recent developments are not in favour of these strict scientific views. There are some prominent scientists who realise their mistakes and are inclining towards religion which is a synthesis of faith and wisdom both. In religion science and faith move hand in hand. Now the persons of outstanding erudition are discarding such sterio-typed and over-intellectualist views and raising the slogan of scientific religion and religionised science. Here it is also not free from mistakes, if some one dare say that in

science there is no place for faith. Those scientists who discard the faith are cherishing it in the garb of science. On the one hand they speak against it and on the other hnd they prostrate themselves before it. In science there are certain theories which are not proved, but still they are accepted by these scientists. They cannot prove them yet they accept them as valid.

The science has not been successful in penetrating the mystery of ether upto this time and at the same time, it has not solved the problem as to how and why vibratory movements take place in ether causing the phenomena of colour, still it believes in the theory of vibratory movements of ether. Scientists are of the opinion that system of ether is not fully intelligible, nevertheless they do not reject this theory.

In the field of chemistry the problem of atoms and their affinity is not solved, but science has full faith in the hypothesis of atoms and their affinity.

Similarly in Biology the theory of molecule and structure of living protoplasm is not proved, but it is throughout accepted by scientists. These are examples of the faith of scientists. Having faith in these theories how can they deny faith? If here faith has some values for them, why should it be rejected and discarded by them?

The Vedas teach of the synthesis of faith and ratiocination. In Vedic religion these two elements work together. Faith without reason creates blind faith and reason deprived of faith brings forth over-reasoning. Either of these two is not helpful for humanity. Good rests in the synthesis of both and this is the conclusion that follows from the study of above quoted Vedic verses.

7. VEDAS REPRESENT A SYNTHETIC VIEW OF RELIGION AND PHILOSOPHY

Religion in the form as it in society, at present, exists, is grossly misconceived. Its countenance has become totally disfigured by works of mutual hatred and diabolical enmity. It has really become synonymous with mere profession of creeds or opinions. Only faith has been substituted for living good lives and doing gracious deeds. Words have dethroned the works, and reasons and faithfulness in their true senses, have been repudiated from the domain of intellect. In the loose skirt of such an irrational form of religion superstition and mythology have been playing the role of true philosophy in dictating the explanation of the mystery of the universe-- really the explanations that are not less interesting nor more true than the tales and fables.

On the other hand, philosophy, as it is construed at present, has become only an academic necessity. It is meant merely for the mental satisfaction. Its academical character has made it devoid of all touch of practical life. Its beliefs and doctrines, according to some modern philosophers, require not to be translated into actions. It is merely a finding and aspiration of mind and nothing of this is to be moulded in life.

Philosophy, though it consists of the knowledge of the real and the unreal, the noumenal and the phenomenal, the values and ideals, yet it is believed to be simply a matter of brain exercise. In the present state science has also taken a turn towards philosophy. Positivism is flourshing in the fertile soil of this science. Influence of scientific atheism has given rise to the new idea of uncertainty and unreliableness. Scepticism has taken the place of the final

purpose of philosophy. Life is also treated as only an accidental spark produced by the friction of mighty wheels, the blind whirling motion of which consitutes the phenomena of the universe. There seems no hope of futurity, no consolation for oppressed virtue or disappointed justice, hereafter. A natural and logical consequence of which is that the worshipper of Omnipotent atoms, dashed headlong into a sea of unrighteousness and immorality, tramples all justice without a pang, suppresses all virtue without a sigh, and over the wreck of all that is noble and elevating in human nature, builds his philosophy of desperateism. His philosophy causes desperation in his actions and desperation in his feelings. This has become the fate of modern philosophy.

While religion, as referred to above, being devoid of philosophy has resigned its potential virtues and has given birth to sheer blind beliefs and superstitions, philosophy devoid of religious elements has taken a pessimistic side and has been progressive towards scepticism and atheism. This separation of each other is fatal to the well-being of humanity. Mankind can not be at rest and peace unless these two move side by side in life.

Religion in absence of philosophy in its fold, if practised to its maximum, would lead to a state of sheer ignorance and blind faiths. On the other hand philosophy devoid of religion, led to its logical consequences would create the state of desperation and destruction. Therefore the good rests in the synthesis of religion and philosophy. Separation of the one from the other would, no doubt, create havoc in the society in the long run. Vedas stand with the side of synthetical conception of religion and philosophy. In Vedic philosophical system we find religion and philosophy working hand in hand. The function of the former is the verification of truths investigated by the latter and the

aim of the latter is to search the truth which could lead the life towards perfection. It is for that very reason that no Vedic philosopher, in spite of much stress being laid in this regard, thinks it worthwhile to discuss the scope of philosophy. He provides a considerable latitude to religion while he has to start with philosophical problems. *Vyasa*, the great exponent of *Vedanta* school, starts with the aphorism "Then, therefore, the enquiry into *Brahman* is desired." *Kanada* or *Vaisesika* says, 'Then, therfore, the desire of enquiry into Dharma". *Patanjali* in his Yoga says, "Now the doctrine of *Yoga* begins". The first philosopher *Kapila* in his *Sankhya* says; "Now the ultimate release from three sorts of pains is the final goal of human life."

Gotama, who is no less an important philosopher, speaks out that salvation is attained by the thorough knowledge of the sixteen elements of logic: *Pramana*, *Prameya*, etc. *Vedanta* deals with such a *Brahaman*, who is the first cause of creation etc. and who is the primal cause of the origination of knowledge. *Vaisesika* speaks of nine substances. Sankhya deals with twentyfour principles. In *Yoga* we find eight components of *yoga* and the *Purvamimansa* deals with rituals, formalities and observances. These subjects enumerated here, perhaps, leave nothing which may not fall in the domain of philosophy. In our six schools of Indian philosophy *Dharma*, *Moksa*, *Apavarga*, are dealt with as philosophical subjects. Even some books on poetics or on physiology or even on astronomy are dedicated to these causes. If these subjects may fall in the domain of philosophy, then it is difficult to say how philosophy differs from other branches concerning knowledge.

It should be granted quite true that without knowledge, there can be no freedom from bondage, but at the same time, it also must be borne in mind that knowledge not transformed into actions, can bear no fruit.

There are many wrong notions prevalent in the west regarding religion. Whitehead in his book "Science and the Modern World" has exposed religion in the following manner. "Religion is the vision of something which is beyond, behind, and within, the passing influx of immediate thing; something which is real, and yet waiting to be realised; something which is remote possibility, and yet the greatest of the present facts; something which gives meaning to all that passes, and yet eludes apprehension; something whose possession is the final good, and yet is beyond the reach; something which is ultimate ideal, and the hopeless quest." Here one can fully grasp the idea of the author. Really, if this is the form of religion, undoubtedly it is an antithesis of *Dharma* of the Vedas. It is also wrong that *Dharma* is a remote thing. To say that religion is an ideal whose quest is hopeless and which is beyond all reach, is the expression of sheer ignorance with the real nature of religion. The real meaning of *Dharma* is leading life unto knowledge. Some one, who desires to extricate himeslf from the tedious intricacies of modern religion and philosophy, should know the real nature of the both. To give a true perspective of religion and philosophy to those who are westernized in their minds, I quote here a few words of prof. Taylor of the University of Edinburgh. He says, "If reality is a harmonious system, it must some—how make provision for the gratification of our ethical, religious and aestheic interests. I would say that philosophy is not mere intellectual satisfaction, the truth discovered by it must be verified or realised through life. Religious life is a verification of these truths. Of what avail metaphysics would be if it does not ascribe some purpose to life? If the world is unreal and illusion, metaphysics should also show some way of getting rid of it. If the world is real, then also there must be some purpose of life in it, and metaphysics should

bring it out. All philosophical findings should have a bearing on life." Really these truths when manifested through life become *Dharma*. *Dharma* does not admit of dogmas or superstitions. According to Vedic teaching and *Aryan* discipline, only that person is entitled to be a seeker after knowledge who possesses a standard of character, whose sincerity and truthfulness are beyond doubt, who is free from prejudices and vices and who can be relied on for what he says. A man who does not adhere to the principles of *Dharma* has no right to study philosophy, because, just as with a wicked person, a weapon becomes an instrument of destruction, so with a man who has not attained a particular standard of character the acquired knowledge would become a menace to humanity. This is why Vedas teach of having a synthetic view in regard to religion and philosophy. In the philosophy of *Kanad* this view-point is more clearly expressive. In his *Dharma* seems the transcription of knowledge into actions. This is the real meaning of *Dharma*. He says that *Dharma* is something that leads to attainment of the life of magnanimity and the freedom from the worldly bondage. In *Vaisesika* philosophy of *Kanad* this attitude has been expressed unequivocally. This system makes one understand that philosophy and religion go together. They cannot be separated. If they are separated, they would cause a great loss to humanity. *Kanad* entertained thoroughly the views represented by Vedas in this regard. We quote here a verse from Yajurveda which will throw a good light on the subject. The verse runs thus :—

> *Vidyanchavidyancha yastadvedobhayam saha. Avidyaya mrityum tirtva vidyaya amrita masnute.*
>
> *Yajus*. 40.14.

Translation—He who realises the true nture of *Vidya*, the true knowledge and of *Avidya*, the good moral life and

divine contemplation simultaneously, conquers death by virtue of *Avidya* and attains immortality by virtue of *Vidya*. To remove the vagueness regarding the words *Vidya* end *Avidya* from one's mind, we should here say that *Vidya* here refers to philosophy and *Avidya* to religion in the ordinary sense. So the Vedic teaching tells us of the synthesis of both the religion and philosophy.

8. VEDIC IDEA OF MUNIFICENCE

Great importance has been attached to the acts of munificence in the Vedas and later Vedic literature. In three paramount duties of *Aryas* this finds a suitable place. *Yajna*, *Dana* and *Tapas* are the three important pillars of religion. Every Arya is bound to practise these three in his daily life.

Yajna, bounty and austerity made as the motto of life, lead the practisers to the path of perfection. The most practical form of perfection in human being can be the development of the sense of humanity, which is the nursery of all thoughts of general brotherhood. This general brotherhood is the highest aim of morality.

Vedic *Yajna* in real sense has three-fold meaning; the worship and performance of various kinds of *Yajnas*, the organizational work and the deeds of benevolence. In wider sense all the deeds of highest good are meant by *Yajna*. By worship and the performance of *Yajna* one can purify his conscience and may be thus in a position to attain spiritual pleasure and mental peace. Organizational activities are concerned with the development of the society. Munificence is one factor of the *Yajna*. In *Yajurveda* the *Yajna* has been taken in a very wide sense. It covers in it all kinds of knowledge and the attainments of high physical, moral, mental and spiritaul value. The acts of beneficence which are also the part of Vedic *Yajna*, perform an important work in paving and saving the structure of the society. It blesses both, the benefactor and the benefitted. In all races and religions it has a place.

In Rg Veda one hymn of nine verses in the tenth book is known as the Hymn of Munificence. It gives a very beautiful description of the subject. Here the verses of that hymn with their English rendering, are given :

Na va u devah ksudhamidvadham daduh utasitam up gachchhanti mrityavah. Uto rayih prinato nopdasyati utaprinan marditaram na vindate.

—Rg. X. CXVII.I

Translation—The forces of vitality did not give this hunger to mankind but really, on it they did permit thereby the hold of fatality, the death. Deaths are not destined to come only to them who starve but are also destined to come to them who are well-fed or eating more. The wealth of benefactor does not end in vain and the person, who does not spend his wealth in the cause of benevolence, has at his disposal no means to find pleasure and happiness.

Ya adhraya chakamanaya pitvo annawantsan raphit ayopajagmuse. Sthiram manah krinute sevate puroto chit sa marditaram na vindate.

—Rg. X. CXVII.2

Translation—He, who makes his mind severely uncompassionate for the persons infirm and down-trodden, desirous for the handful of grain, poverty-stricken and deserving solicitors of favours, and without giving due shares to others consumes everything himself in their presence, deprives himself of all the means of happiness.

Sa idbhojo yo grihave dadatyannakamaya charate Krisaya. Aramasmai bhavati yamahutau utaparisu krinute sakhayam. *—Rg. X.CXVII.3*

Translation—He, who with his wealth or accumulation of grain, benefits the deserving seekers of grain, those approaching for getting favours, and the weak persons, finds his acts fully fructiferous in the performances of such good and munificent deeds; and consequently makes friends for him within the rank of enemies also.

Na sa sakha yo na dadati sakhye sachabhuve sachamanaya pitvah. Apasmatprayanna tadoko asti prinantmanyamaranam chidichhet. *—Rig. X. CXVII.4*

Translation—He, who does not give the benefit of his accumulated grain or wealth to his needy contemporaries and fellowmen, is not a real friend or well-wisher. His home, indeed, does not remain for long a home. Even his friends leave him and wish to enjoy the company of others.

Priniyadit nadhamanaya tavyan draghiyansamanu pasyeta pantham. O hi vartante rathyeva chakranyanyam anymup tisthant rayah. —*Rg. X. CXVII.* 5

Translation—The rich or wealthy persons, consciously keeping in mind the interminable path of divine and moral laws and their consequences, should give his wealth to the persons in need. These wealth and properties are positively unstable. These like the wheels of a chariot go from one to another.

Moghamannam Vindate aprachetah satyam bravimi badha it sa tasya. Naryamanam pusyati no sakhayam Kevalagho bhavati Kevaladi.

—*Rg.X. CXVII.* 6

Translation—The wise say —'O, rich man, he, who has no care for benefitting others by his wealth, accumulates the grain or wealth in vain. I really speak that that is the cause of his own death. Neither he feeds his needy contemporaries nor he supports his fellow countrymen. He merely eats up (commits) the sin because he accumulates everything only for his own sake.

Krisannit phala asitam krinoti yannadhvanam apa vrinkte charitraih. Vadan brahmavadato vaniyan prinannapiraprinantam abhi syat.

*Rg. X. CXVII.*7

Translation—The person tilling the land, yields good to others thereby; the man adhering to an ideal path, does the good to others by his deeds and dealings; a well versed and wise man serves the purpose of others more than an uneducated man; so the benevolent person should always

be generous towards the deserving people neglecting the unbountiful one.

Eka padbhuyo dvipado vichakrame dvipattripadamabhyeti paschat. Chatuspadeti dvipadamabhisvare sampasyan pankti ruptisthamanah. *Rg. X. CXVII.*8

Translation—A man of ordinary possessions, in multiplying them, follows the example of another person who possesses two times more than he and even this second one adheres to the policies of the third who has three times more wealth than that of his own. The fourth one in this hoarding adopts the way of surpassing the pool of wealth amassed by all of these collectively.

Samau chiddhastau na samam vivistah sammatara chinna samam duhate. Yamayoschinna sama viryani jnati chit santau na samam prinitah.

—Rg. X. CXVII.9

Translation—Two hands are equal but they do not work equally; two cows of the same breed do not yield milk in equal quantity; the twins fed up in the same environment, do not have equal strength and force; and the two persons being of the same family, status and rank are not equal in the act of beneficence.

9. THE VEDAS AND TRUTH

Though we speak of very high achievements and accomplishments, yet it is undoubted that our age is a very sophisticated one. In its superior fashion it laughs at gods and ghosts, values and ideals. Man, in his high aspiration, has occupied the place of a political animal. Politics, in its full juvenescence, has a strong hold on culture and cult, while for the safety of humanity they ought to have had the full hold on the politics. 'Isms', in the fold of scepticism and materialism, are playing a great role in the life of humanity. Words have taken the place of works. In such a reign of sophistry what is truth? That which has taken the form of polished or cleverly fashioned untruth. It is why a lie spoken from the top of the voice becomes truth in the modern world. A truth-seeker, to his desperation, asks as to whom he should take as guide in pursuit of truth. Reply from quarters comes that the only alternative which rests with him, is that he should follow the crowd. He, in all his perplexity, questions further as to which crowd he should follow for the guidance when there are a large number of crowds engaged in high expectaions and competitions. Reply again comes to his ear that he should follow the largest. Under such a condition what is truth? Asks the seeker of truth. Conclusion in a sharp reply arrives that he, who shouts loud, speaks the truth. Thus truth is that which has the backing of great advertisements and publicities and our modern age is the age that can fashion any untruth in the form of truth.

Some idealists say that truth has no objective value. This is only a mental adjustment or attitude and has no reality. Quite contrary to this maintain the realists, saying

that truth has reality and is neither contingent nor mediocre. Truth is always truth. It never takes the position of not-truth. If it is really a mental attitude only, then, there can be no verification of it in the objective world. Without verification no mental attitude can satisfy the reason of the people. Truth really is expression of value or reality that exists. It itself has its value. If mental adjustment is sufficient for taking a thing as truth, then, there would be no distinction between truth and untruth, illusion and real knowledge. If a piece of rope hanging from the wall seems like a snake to some one and he, due to darkness and lack of his discriminating faculty of mind, is justified in him that really it is a snake, then, can all the people accept that this should be taken as true and accordingly the piece of rope is not a piece of rope but it is really a snake ? If not so, then, it may be said emphatically that truth has some reality behind it and it is real not only ideal. Thus truth is truth and it remains truth in all time and clime.

On the other hand our mind is a connecting link between subject and object, between soul and physical world. The idea which takes place in subject is manifested through the medium of mind and object is reflected to the soul or subject through the mind. Thus, if any mental attitude is formed, it has some relation with the external reality. When the world is externally real, then how can the presentation of that real world in its real form be unreal? Thus truth has two cores: subjective and objective and both are connected with each other in some respect. Subject and object both are real. Objective reality takes changes but in being so, it does not at any time becomes deprived of its reality. Forms are changing but reality is continuing in all the changes.

In ethics the truth has an important role. The greatest of the ethical principles is the adherence to and pursuit of truth. Truth in actions, truth in speech and truth in

thought, these are the three aspects of truth. The greatest of the vows is the vow of the truth. In *Yajurveda* (1.5), it is evident that the minimum of qualifications for a *yajmana* who takes pledge to perform *yajnas*, is fixed the pledge of truthfulness. The portion of verse "*Idamahamanritat satya-mupaimi*" indicates that *yajmana* takes the vow that he would discard falsehood to attain truth. Joining in the tune of this verse, the *Shatpatha Brahmana* similarly says—"*asato ma sadgamaya*" *i.e.*, from untruth lead me to truth. In the Vedas the basis of creation is three-fold and these folds consist of *Rta*-(universal laws), *Satya* the (existence) and *Tapas*-(the active power). Sometimes it is said that whatever exists is *sat* or truth and all the rest is non-existing. Sometimes this truth has been allegorically or categorically associated with *sat*, the primordial matter. In Vedas we find the word *shraddha*. This word etymologically means the accepting of truth. The word *shrat* means truth and the root *dha* signifies the accepting of that truth. In English, acceptance of truth has another name "the faith" but really this term has been very wrongly used. The act in which any one, having known what truth is, if submits himself to it, is called *shraddha*. Accordingly the thing whose truthfulness is not established, if adopted, will not be called *shraddha*.

The following verse of *Yajurveda* throws ample light on the truth and *shraddha* :—

> *Dristva rupe vyakarot satyanrite prajapatih. Ashrad-dhamanrite adadhat shradham satye prajapatih.*
>
> —*Yajur. XIX.* 77

Translation—Having well discriminated, *Prajapati*, the Lord of all has made the truth and not-truth very distinct. He has placed non-faith in not-truth and faith in truth.

In the *Atharvana* we find another elucidation regarding truth and the not-truth. The verse reads thus:

Sdvijnanam chikituse janaya sachchasachcha vachasi paspridhate. Tayoryat satyam yataradrijiyas tadit somo avati hantyasat.

Atharva 8.4.12.

Translation—The knowledge of the truth is for those who have an ardent inclination in pursuing truth. Speech of truth and speech of falsehood compete together in this world. The truth is simpler of the two and devoid of all complications and contradictions, while not-truth is quite contrary to this, and a righteous man always protects truth and discards falsehood.

A Yajurvedic verse again gives a lucid description of truth and faith. This verse runs thus:

Vratena diksamapnoti diksayapnoti daksinam. Daksinaya sraddham apnoti sraddhaya satyamapyate.

*Yajur XIX.*30

Translation—By equipment of physical, mental and spiritual discipline one may attain the qualified admissibility in the field of knowledge. Through this he may attain accomplishment in physical, mental and spiritual knowledge. By this *dakshina* one may be able to develop *shraddha*, the inclination and capability of knowing truth. Fully equipped with *Shraddha*, the pursuer of truth may attain the eternal truth.

Describing another form of truth *i.e.*, the universal law or the eternal law, Rgveda says:—

Rtasya tanturvitatah pavitra a jihvayah agre varunasya mayaya. Dhiraschit tatsaminaksanta asata atra kartamava padatyaprabhuh.

Rg. IX. LXXIII.9

Translation—The thread (link) of eternal laws is stretching throughout the universe. It is also having its position on the point of tongue in form of expression by the play of the power and wisdom of Divine. Wise men and sages knowing this thread attain Him but those who are not accom-

plished with their good actions, cannot attain the bliss of all-bliss Divine.

What is that truth for which one should develop *shraddha* to attain thoroughly? In reply to this question *Chhandogya* Upanisad says that the universal soul, Who is occupying his seat in the heart of man with individual soul, is called that *satya* or truth. *Satya* is the significatory of that truth. He is immortal, fearless, and omnipresent. Why is he called *satya*? The *Upanisad* replies that spiritualists say that etymological construction of *Satya* is of an extraordinary nature. It consists, of *Sa*, *Ti* and *Yama*. This trio of the word *satya* respectively signifies immortality, mortality and controller of both. Since God is the agency of harmonising matter and soul, therefore He is called *satya*. The satya can be attained by true deed, true speech, and true knowledge.

Says *Yajurveda again*—

Hiranmayena patrena satyasyapihitam mukham.

Yajur, 40.17

i.e., the eternal truth lies hidden under the cover of the worldly glamour. If some one desires to pursue Him, he ought to throw open that cover and dive into the interior of it.

10. PRE-REQUISITES OF COMMUNION WITH GOD

Now a days the process of seeking communion with God has become very much pervasive. It has many rots, ostentations and hypocrisies in its present form. Dancing in circle and chanting—" "*Hare Ram, Hare Krishna—Hare Hare*", mass-clapping, and so—called tumultuous prayers have taken the place in day to day routine of *Upasana.* To which end this practice will lead the devotees, can be easily apprehended. Merely pompous ceremonies and higgledy-piggledy prayers are not the real form of contemplation of God. These cannot make a devotee reach his goal of the godly communion. There are some pre-requisites to achieve this end and to attain the real purpose of *Upasana.* In *Upanisads* we find the genuine method of *Upasana.* Says *Upanisad* :—

Atmana Vindate Viryam Vidyaya Vindate amritam. i.e., the true power comes from spirit and immortality from the possession of idea and knowledge. Unless nescience has been eradicated from the cavity of heart and the sincerity has been thoroughly adopted, the way of *Upasana* is not clear of obstacles, interruptions and confusions. In another sentence of *Chhandogya Upanisad* the *Rshi* says "A man possessing tranquil and balanced mind may be able in attaining the communion with God, the Cteator, the Sustainer and the Annihilator of the universe (*Tajjalan Sant upasita*). Tranquillity of mind plays an important role in the realisation of God and His power. Same is the case with the balanced state of mind. If the mind is the store of all kind of perturbability and confusion, no devotion can take place in a devotee. Without devotion and the power of perspicuity one cannot arrive at the stage of realiz-

ing his Lord. Human mind is limited under two conditions and these conditions are the time and space. The mind in its normal stage cannot cross the border of the two. Mind works through organs and perceives everything from the spectacles of time and space. This tends to perceive the things in order. It has only the knowledge of events and these events must have some locality for their occurrences. When a devotee becomes a real devotee and gets rid of the worldly hindrances and complications, his mind crosses the boundary of time and space. This stage is the result of *Yoga* wherein all the attainables have become attained and all the renunciants have been renounced. Mind's this attainment is full of tranquillity and well-balancedness.

Above quoted *Upanisadic* sentence also throws light on the nature of the reality with which the devotee seeks communion. Unless the goal or target of the *Upasana* is known, a devotee cannot be apt to realise or aim at it. According to the *Upanisad* God is the real entity which should, in *Upasana*, be contacted and realised. He is the Creator of this Universe and is in the same manner the sustainer and the annihilator thereof. Here in the *Upanisadic* sentence word used is really:—'*Tajjalan*'. It has three parts : *Tajja*, *talla* and *tadan*. The cosmic order which we perceive all round has been put in order or created by the Omnipresent Being and therefore He is called *Tajja*. The sustenance and dissolution of it in their turn also take place under the supervision and active governance of him, therefore, he is called *tadan* and *talla* respectively. God is a person Who creates this universe, sustains this and dissolves this. By His nature He is perfect, Omnipresent, Almighty and Omniscient. God, as a person, never comes into incarnation and similarly the man, as a person, never rises to deification. Thus God with whom the communion is sought

by the devotees is creator, sustainer and annihilator of the cosmic creation.

This fact is sometimes prevaricated by some neo-vedantists by saying that God as creator, sustainer and annihilator is not the subject of *Upasana*. Emancipation from the world cannot be attained through the knowledge of creator, sustainer and annihilator God. The creation, sustenance and dissolution of the universe are not the act of *Brahman*. These are the acts of *Isvara* Who is involved and engrossed in *Maya*. The *Brahman* by His nature is only one and has not any precedent, contemporary and partial speciality. He is one and only one, having no involvement with *Maya*. By knowing Him one can attain emancipation from the worldly bondage.

But it is quite against the spirit of the *Upanisads*. In Upanisads the emancipation is said to be the result of the knowledge of the creator God, not the neo-vedantic *Brahman*. The creator, sustainer and annihilator God is the subject of Upanisadic *Upasana*. God's real nature cannot be comprehended without taking Him as the creator, sustainer and annihilator of the universe. In *Vedant* Sutras, the *Brahman* has been defined as the creator, sustainer and the annihilator of the universe. If it is not the real nature of *Brahman*, then what is the real nature of *Brahman*, what really is He and of what nature is He ? Neo-vedantic notion of *Brahman* cannot satisfy the minds of argumentators and thinkers. It fails to give a sound definition of God. The theory runs in opposition to *Vedant* and *Upanisad*.

To realise God and attain His communion, one should possess a tranquil and balanced mind, spiritual power and perspicuous knowledge.

11. THE VEDA AND SOME FUNDAMENTALS OF NATIONAL PROGRESS

The individuals are those important units which compose the society. Society in its grand developed form is named as state. Society is never a complete product. It is always in process. The activities of the individuals in a society, are not like the activities of the participants of a promenade. Every individual unit bears some responsibilities and obligations. Confucius was right in his saying that in order to regulate the society units one should regulate family units and in order to regulate family units one should regulate individuals. This regulation is called the development of personality.. The good and well-developed personality is the sign of a good nation. Individual soundness is based on the physical, mental and spiritual development of an individual. In developing an ideal personality the soundness of body, mind and spirit is a very important factor. The most essential attribute and virtue in a human being is his character. It forms one of the personal perfections.

The national character is an indispensable element in the progress of a state. This uplifts the standard of the nation. A well developed and powerful state may be meant by only the citizens of high character and moral standard. In the Vedic literature a most significant word is used for man and that is *Purusa*. It indicates the perfection of the individual. A man physically, intellectually, spiritually and morally fit in the set up of the society is called *Purusa*.

This word has a philosophical tinge in its meaning and therefore consists of both the sexes, the male and female. Only some of the individuals who have attained such type of perfection, can raise the character of the nation.

There are some fundamentals of unnegligible character in the structure of the character of a nation. If at any time these fundamentals disappear from a nation, it becomes insolvent of morals and consequently declines to total downfall. Only law is not an appropriate and supreme force which would rule a nation to survive, if it has not some moral standards. These fundamentals are: The truth and Honesty, the greatness and Generosity; Rules and morale; Natural strength; Austerity, Industry and Labour; Discipline; science and arts; organisation and sense of sacrifice.

Though these elements are dealt with in the Indian scriptures and specially in Vedas, yet these have a universal character. These are essential for any nation on the globe. If these are made the code of conduct by all nationals there could be no dissatisfaction and trouble in the nation. Nations exist and live long on these principles.

An individual is called alive till he has vitality. The nation may also be alive as long as it has its own vital force. A nation does not survive only on its material plannings if there is not any spiritual planning. A State depends on its human force. People's force has more value than the force of matter and materials. It is called vital or organic force, the *Tantra Shakti*. Democracy as is a significant word for a form of government in particular and the theories of state in general, has its source in this *Tantra Shakti*. This force is found in people who, in the form of a living entity, are known as nationals of a nation and citizens of a state. Vitality in its interior nature enfolds seven coherents and these are : Existence, Knowledge, Harmony, Ambition of supremacy, Productivity, Sense of justice and search for truth. They are very categorically described by the Vedic expressions, *bhur*, *bhuvah*, *svah*, *mahah*, *janah*, *tapah* and *satyam*. In Vedic *Sandhya* these constitute the *Pranayam*

Mantra. What is *Pranayama*? *Pranayama* makes a devotee understand the real nature of spirit which is quite different from the matter. In an individual soul these are found in limited proportion and degree while in the universal soul they are in limitless manner and are quite pure from the mixture which is the result of the play of part on matter by the human soul.

A living being has always these seven things in it. A non-living being is quite devoid of most of them. Non-living element has only two of them, the existence and harmony. This vitality, through the via media of individuals is found developed in the societies and states. The life of nation depends on this.

Now a days, these have got their roots in some superstitions in the society which are checking the growth of individuals. They are named as circumstances, and state of affairs. Many people do not raise their heads because they are subject to these blind beliefs. They think that it is time that makes a man do what it likes to be done. Everything will be moulded in the shape as time will mould them.

But it is a sheer false belief and is such a fatal disease which should be cured without any indifference and negligence. Really time and tide do not make the man. It is man that gives a suiting turn to time and circumstances. He makes them favourable even under the tedious conditions. An over-whelming odds may come against him but he can make his way through them. The great men were also faced by the circumstances but they moulded them to their own way. They changed the adversity of the time and circumstances and brought a good era on the Earth. Says *Mahabharata* "that it is the king that can change the time and time has no power to change him". Thus under any circumstances man makes his way passable without any fear and danger.

Concluding this idea here, I have to say that such marvellous, golden principles for the progress of the nation are taught in the Veda and we can take inspiration from the following Atharvanic verse :—

> *Satyam brithadritmugram diksa tapo brahma yajnah prithivim dharyanti. Sa no bhutasya bhavyasya patnyurlokam prithivi nah krinotu.*
>
> —*Atharva XII.I.I.*

Translation—The truth and honesty; greatness and generosity; rules and morale; natural strength, austerity with industry and labour; discipline; science and arts; and organisation and sacrifice govern the destiny of the nation.

May this earth, wherein the whole past attainments of mankind are preserved and remain in plenty in store to be attained in future, yield us vast scope and opportunities for our life-purpose.

12. LIGHT THAT IS NEEDED TO LEAD MANKIND

In the domain of material universe supremacy is attached to man. He is master and most rational among all the creatures. His mind is the seat of intelligence and discrimination by nature. In the play with matter he has penetrated the deep material mystery. He is not merely satisfied with eating food and drinking water, seeing beautiful sights and letting them pass on. He observes the world around him and carefully examines it. By this investigation and examination he reaches at many decisive and final conclusions which are the real background of sciences and philosophies. In this era of light and science human mind has reduced the temporal and spatial distances and has attained mastery over the nature. His mastery now has made him victorious over the difficulties which were treated in the past as insurmountable. The man is not only master over earth, mountains, sea and air but is starting and preparing to cleave the space and reach the inaccessible plane through scientific means. All these scientific attainments have made the human mind to soar up high, athough the humanity has lost the value and is loaded with increasing burden-some necessities. To overcome these necessities mankind is tending to depend on technology. It is playing a good role in the human life of the present age.

It is no doubt that technology is necessary to fulfil the necessities but at the same time, it is not out of danger to depend wholly on it. Human needs can be fulfilled by the plundering of matter. Every individual of mankind should try to utilize the nature skilfully. By this he can solve the problems of life's needs. But this utilization of nature does not imply that humanity should be robbed of

its own existence. Technology makes us competent in robbing nature, but does not make us able to avoid being robbed and swept out of our own selves. In the age of lofty scientific achievements and technological means man attempted to make addition to his knowledge but in this hard struggle and headlong knocking he lost the contact with his Self.

He launched sputniks, missiles and rockets in the immeasurable vast outer space but could not dive in to his own internal space of one inch where the mysteries are more intangible and insolvable. If they are penetrated by the man they can yield the panacea for all kinds of diseases victimizing the whole mankind. To save the humanity from the danger of destruction it is necessary that science should not be let-loose. It should be synthesised with the religion which can bring out peace and tranquillity and the eternal light to lead mankind to its goal. Religion is not the bulwark of feelings of superstitions and hypocrisy. It is pure theology where science and philosophy meet together. Principles taught by religion are verified by science. So science is the verification of the ideas which are given rise by religion. Science checks the blind faiths that time and practices make enter therein. Religion on its part makes the science constructive and productive.

Rgveda gives a very remarkable elucidation of the thought headlined and inspires as to how we can gain the light. The verse reads :—

> *Na vijanami yadiveda masmi, ninyah sannaddho manasa charami. Yada magan prathamaja rtsyaadid vacho asnuve bhagmasyah.* *Rg. I.CLXIV.* 37

Translation—I know not exactly what I am and know not what this universe really is. Seating myself in the recess of heart I move and observe everything through mind. When eternal ray of divine light and truth dawns on me I attain the

end which is aimed at by the words of prayer and worship.

In this verse three things are remarkably described. The first of them is that the man absorbed in the world, does not see his self and the world. He cannot discriminate his existence from the existence of the world. He always thinks of the worldly lustres and becomes entangled with them.

He is unable to cross the boundary of matter, therefore he cannot realise his self. He makes many somersaults and jumpings, but he, instead of getting out, plunges in its deep and unfathomable sea. Sometimes his mind soars up high and high, reaches the summit of matter's structure, but he cannot search out his Self.

In this condition neither he can view the world in its true perspective nor he can grasp the light of his own Self. Why is it so? Because he sees every thing through mind. Mind does not cross the boundary of matter and is totally unable to see the self which is immaterial. A man's mind may reach highest achievements of matter, but it cannot see the soul, the seat of all good qualities of human beings and the field of fabrics of all cultures, philosophies and sciences. Through this spectacle of mind, man may peep into the mind and some play of matter. But these are not all in all to form the goal of human life.

The second thing made known by the verse is that light comes from some eternal centre of light. All lights cease, but the light of this centre never ceases. It is eternal and self-effulgent. Here is no shadow that may cause a bit of darkness. All the worldly centres of light derive their resplendence from this centre, but it is self-resplendent and need not derive light from any other quarter. This everlit centre is Divine. When His communion is truly sought, He inspires light in the heart of His devotee. This ray of light is light of all lights, knowledge of all knowledges and highest

of all achievements. But it should be borne in mind that this stage of man comes after great devotion, renunciation and spiritual introspection.

Third thing described in the verse makes us know that all prayers and observations of austerity aim at the attainment of Divine Self. He is the aim of human life. Without attaining Him one cannot get peace and tranquillity of self. If this Divine Self is realised, devotee may reach the abode of eternal peace. The verse emphasises that a dvotee can attain his aim after enlightening himself by the deivine light. The present world is far away from this light. But this light is needed mostly to lead the humanity towards its goal.